

REPORT

ON

THE SYSTEM OF

M E G P U N N A I S M,

OR

THE MURDER OF INDIGENT PARENTS FOR THEIR YOUNG CHILDREN (WHO ARE SOLD AS SLAVES) AS IT PREVAILS IN THE DELHIE TERRITORIES, AND THE NATIVE STATES OF RAJPOOTANA, ULWAR AND BHURTPORE.

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INTRODUCTION.

INDIA is a strange land, and live in it as long as we may, and mix with its people as much as we please, we shall to the last be constantly liable to stumble upon new moral phenomena to excite our "special wonder." Delhie, the great capital of the Mahommudan emperors, is still a large and populous city, the residence of the imperial family, and one of the principal seats of our civil and military establishments: Meerut two or three stages to the east, Muthura four stages to the south, and Kurnaul four stages to the north, are three of our largest, most fashionable and most delightful military stations. The country around these stations and this great city is among the best peopled and cultivated parts of our eastern dominions; and yet in this, which may be considered the garden of India, has the hideous system which I am about to describe been practised for the last ten years unknown to, and, as a system, unsuspected by, any of the Europeans that have visited or resided in it.

When the murders described in case No. 2 were reported to Mr. D. F. McLEOD of the Bengal Civil Service, then employed in my department, and to myself, by Hurnath Sing the Tomundar, we did all we could to get those who might be sentenced to imprisonment, and those who might be admitted as

King's evidences, made over to us for employment; but we were told, that the former must undergo their sentence in the Delhie jail, and that the latter must be unconditionally released. It had been a rule with us to promise nothing to offenders whose evidence we required but exemption from the punishments of death and transportation beyond seas. We hoped that the evidence of these men might have been obtained upon the same terms, and we suspected that the perpetrators of these murders belonged to a class of robbers and assassins who infested the Rajpootana states and other parts of India in the disguise of religious mendicants. Had we succeeded at that time in securing the services of the men we required we should, no doubt, have been enabled to expose the proceedings of those gangs much earlier; but I am disposed to think that the delay has been useful, in as much as it has improved our chance of suppressing the system entirely, and at an early period. The proof we have of the murders perpetrated by them since that time is perhaps better than any we might have found of the murders they had perpetrated before; and our own system of operations for the suppression of such crimes has become better understood and appreciated; and our proceedings are now more likely to inspire confidence in those to whose judgement they must be finally submitted than they would have been then. Here, perhaps, as on all other occasions providence has been working for us.

It was not till after Lieutenant MILLS had investigated the case No. 1, which had been made over to him by Mr. METCALFE, the Commissioner in the Delhie territories, that we discovered the numbers of these gangs, and the dreadful extent of their depredations. The information which he acquired in this case has enabled him since to pursue and apprehend several other gangs, with some of their principal leaders, and the great founder of this system of murdering parents for the sake of their children, Kheama Jemadar. As among the ordinary Thug asso-

ciations, the leaders and most influential members of the gangs have manifested, as soon as taken, a strong disposition to acknowledge their transgressions, because they know that their characters and proceedings have been already fully recorded in our offices, and that we shall have proof abundantly sufficient for their final conviction without their own confessions. They make a virtue of necessity, and try to show that they are better informed and can be more useful than any that have been admitted as King's evidences before them, in the hope, that we may extend to them also the promise of exemption from the heavier penalties of the law which they know they have incurred by the more prominent part that they have taken in all the murders perpetrated by their gangs.

Some of the principal leaders and members of these gangs seem to have acquired from the Mooltanies, one of the original clans of Delhie thugs, the notion, that the Goddess Kallee would willingly become the patroness of this as of the other systems of murder, and a portion of the slang language used in their operations. But under such a system of religion as that of the Hindoos men easily persuade themselves, that any course of life to which they are strongly tempted by the hope of gain, and by the assurance of impunity from social and municipal laws, may be made acceptable to such a goddess by suitable offerings to herself or to her priests. The greater part of the gangs by whom this system of murder, denominated by them Mcgpunna, is followed, seem to have assumed the guise of religious mendicants; and the great founder of their system, Kheama, was considered so holy a man by all the people of the villages in the neighbourhood of his camp in the Alwar state, that after the arrest of himself and his gang by Lieutenant MILLS' party, he was entreated to extinguish a fire that had broken out in one of them; and by a singular coincidence, the fire ceased as his hands were extended towards heaven in prayer for them.

There seems good ground to believe that the system began with the siege of Bhurtpore in the year 1826. Parents had, no doubt, long before this been occasionally murdered for the sake of their young children in that and in every other part of India where children are allowed to be bought and sold; but we have no reason to believe that there was, before that time, any gang in that or in any other part of India, that followed this system of murdering indigent and helpless parents for the sake of their children, as an exclusive trade. We have reason to believe that it has not yet extended beyond the upper Dooab, the Delhie territories and the Rajpootana and Alwar states; and the able and successful exertions of Lieutenant MILLS have given me reason to hope, that we shall very soon, if well supported and assisted by the local authorities, be able to suppress the system where it has prevailed, and effectually prevent its spreading to other parts. It will be seen that these gangs always select for their victims the parents and grown up children of distressed families who have been driven to emigration by famine or domestic misfortunes. Brinjaras who, all over India, trade in children that have been stolen from their parents; and prostitutes, who purchase those that are good looking wherever they can get them, will give more for those whose parents are certified to be dead than for any others, because they have less apprehension of such children ever absconding in search of them, or being reclaimed by them. In seasons of great and general calamity, like those by which upper India has been for some years past afflicted, great numbers of the most respectable families of all casts have been reduced to indigence, and obliged to emigrate; and the children of parents of this description, who have been taken great care of and sheltered from the sun, and who are, in consequence, commonly very fair, are those most sought after by these murderers.

In such seasons of calamity the permission to purchase and sell children saves, no doubt, a great number from starvation;

but as such seasons happily even in India return after long intervals, and as this permission is liable to foster such horrible crimes as are here exposed, it had perhaps better be withheld altogether. It is, I believe, understood where such purchases of children are permitted, that when they reach the age of maturity they shall be free to go where they please; but who shall say into what hands or into what country such children shall be transferred before that time comes. If Hindoos, they must become outcasts in their own religion; and in nine cases in ten they become, I believe, Mussulmans in order to secure a recognition of civil and social rights in some circles of society above the very lowest. Lieutenant MILLS, in his letter of the 15th October 1838, states, "This system of murdering indigent parents for their children has been flourishing since the siege of Bhurtpore in 1826, and the cause of their confining their depredations to this class of people seems to have been, the great demand they found for these children in all parts of the country, and the facility with which they inveigled their parents into their society. They were in the habit of disposing of the female children thus obtained for very large sums to respectable natives, or to the prostitutes of the different cities they visited; and they found this system more lucrative than that of murdering travellers in good circumstances; and less likely to be brought to the notice of the local authorities, as enquiries were seldom made after the victims by their surviving relations."

"These gangs, contrary to the customs of those whose proceedings are now so well known to us, invariably take their families with them on their expeditions; and the female members of the gangs are generally employed as inveiglers to win the confidence of the emigrant families they fall in with on the road. They introduce these families to the gang, and they are prevailed upon to accompany them to some place suitable for their designs upon them, where the parents are murdered

“by the men, while the women take care of the children. After
 “throwing their bodies into the river or otherwise disposing of
 “them, the men return to their women in the camp; and when
 “the children enquire after their parents, they are told, that
 “they have sold them to certain members of the gang and de-
 “parted. If they appear to doubt the truth of these assertions
 “they are deterred from further enquiries by a threat of instant
 “death. They are allowed to associate freely with the fami-
 “lies of the murderers; and in a few days their grief subsides,
 “and they become reconciled to their fate. The female chil-
 “dren are either adopted by members of the gang, or sent in
 “charge of the women to be disposed of. They find a ready
 “sale for them among the Brinjaras, many of whom are con-
 “nected with these gangs in their murderous trade, and all of
 “them are well known in upper India to traffiek in children.
 “These Brinjaras resell the children to the prostitutes of the
 “different cities, who soon become acquainted with the fate of
 “their parents; and are much pleased to learn it, as it relieves
 “them of all apprehension that they will ever come to reclaim
 “them.”

“The numerical strength of these Megpunna gangs as far as
 “I can yet learn are between three and four hundred persons
 “over and above what I have already secured; and many of
 “them have living with them the unhappy orphans of respect-
 “able parents whom they murdered. I fear, however, that the
 “gangs will hereafter be found more numerous, though I have
 “here given the names and descriptive rolls of all who are known
 “to those whom I have as yet admitted as approvers. Indeed, I
 “am disposed to think that the greater part of the Hindoo Brin-
 “jara tribes practice this system of murder; but I am not at
 “present in possession of sufficient evidence to authorise the ap-
 “prehension of any. The conviction of these gangs for specific
 “acts of murder is attended with considerable difficulty from
 “their practice of throwing the bodies of their victims into the

“rivers, near which they are commonly murdered ; and from the
 “obstacles we find in tracing and recovering the children who
 “have become inmates in the Zenanas of respectable people, or
 “the establishments of common prostitutes, who all consider
 “themselves justified in the purchase of them.* They are so, I
 “fear, from the existing regulations—at least the purchase has
 “not hitherto been considered a crime, particularly during the
 “late famine when hundreds of children were bought and sold
 “daily.”

Lieutenant MILLS had great difficulty in recovering the children taken in the Thumaiseir affair described in case No. 5. “I
 “had, he says, many obstacles to contend with in collecting the
 “evidence for this case, owing to the children having been sold
 “to the prostitutes of Kurnaul, who were perfectly well acquainted
 “with the fate of their parents, while the traffick in children
 “has been in a measure countenanced by the local authorities.
 “The purchasers were of course most unwilling to deliver them
 “up. Indeed, I was most reluctantly compelled to promise that
 “they should be exempted from punishment, and that the children
 “should be returned to them after the trial, ere I could succeed
 “in recovering any of them. The Magistrate of the district
 “refused to allow my people to search for these children
 “unless I furnished him with proof of their exact residence,
 “which was out of my power, in consequence of the length of
 “time that had elapsed since the murder of their parents. I sent
 “one of my native officers on this duty, and he failed in recovering
 “any of the orphans, and told me that they had certainly
 “all been made away with. I was, however, so satisfied of the
 “correctness of my approver’s statements, that I sent my Sherish-
 “tadar (Judicial Officer) with instructions to spare neither trouble
 “nor expense in his efforts to recover some of the children,
 “and after two month’s exertions, he succeeded in getting eight

* When the children are found they are often too young to be admitted as competent evidences at the trial.

“ of them ; and they gave me all the particulars of the murder of their parents, and most satisfactorily recognized the greater part of the gang.”

That our government has defects, must be obvious to every one who has travelled much over India with the requisite qualifications and dispositions to observe and judge ; but I believe that life, property and character are more secure, and all their advantages are more freely enjoyed now than under any former government of this country with whose history we are acquainted ; and few men have travelled more over the country, read more of its history, mixed more unreservedly with the people of all classes, or observed more of the effects of our administration and those of native states upon their welfare and happiness than I have. I believe also that life, property and character are at the present time less secure in the territories of the independant native chiefs of the country than they are in our own. What seems to me now most wanting to improve that security, is the interposition of some authority between the Thanadars, or head police officers of small divisions of territory, and the Magistrate ; and an increased rate of salary to the Thanadars themselves, and to those employed under them. These Thanadars and those under them are at present so very inadequately paid, that corruption among them excites no feelings of odium or indignation in the minds of those among whom they live and serve. These feelings are rather directed against the government that places them in situations of so much labour and responsibility with salaries so inadequate ; and thereby confers upon them *virtually* a kind of license to pay themselves by preying upon those whom they are employed *ostensibly* to protect. They know that with such salaries they can never have the reputation of being honest, however faithfully they may discharge their duties ; and it is too hard to expect that men will long submit to the necessity of being considered corrupt without reaping some of the advantages of corruption.

Let the Thanadars have such salaries as will enable them to maintain their families in comfort, and keep up that appearance of respectability which their stations in society demand, or, say one hundred rupees a month; and over every three or four Thanadar's jurisdictions let there be an officer appointed upon a higher scale of salary, to supervise and control their proceedings, and submit them for the consideration of the Magistrate. To these higher stations the Thanadars will be able in time to look forward as their reward for a faithful and zealous discharge of their duties. At present our Magistrates are every where over-worked from that laborious attention to petty details which necessarily arises from their distrust in every thing that is done, written, or said by their subordinates. Remove that feeling of distrust by giving them subordinate agency of higher character, and the work will be much better and much more easily done than it has ever yet been in this country.

There is one great evil which afflicts and always has afflicted the country, and which no government but a very strong one could attempt to eradicate. This is the mass of religious mendicants who infest every part of India, and subsist upon the fruits of all manner of crime, and upon the fears of the people. They none of them depend, or condescend to be supposed to depend, upon any feeling of charity for their subsistence—they act openly and boldly upon the fears of those from whom they demand assistance; and they every where deprive the real objects of charity of that share of the produce of the land and the labour of the country that they require, and would otherwise receive. In the time of the Emperor Shah Jehan, some two hundred years ago, their numbers were estimated at eight hundred thousand Mahommudan Fakeers, and twelve hundred thousand Hindoo Byragees, or followers of Vishnoo, and Goosaens, or followers of Sewa, and I should think they had increased since very much. TAVERNIER, who had travelled several times over India, observes, “The Fakeers are a sort of people that profess a renunciation

“ of the world, and live upon alms ; but are indeed very rascals.
 “ They reckon that there are in India eight hundred thousand of
 “ these Mahommudans, and twelve hundred thousand Idolaters.*
 “ They are all of them vagabonds and lazy drones; and dazzle
 “ the eyes of the people with a false zeal, and make them believe
 “ that whatever comes out of their mouth is an oracle.”† The
 Hindoo portion of these mendicants are Cheylas (disciples) of
 goroos (high priests,) who are settled at different places of
 great supposed sanctity, where they have temples richly endow-
 ed with lands that they hold rent-free for the use of these temples
 from the government within whose territories they reside. Each
 of these goroos has a number of these disciples whom he sends
 into all parts of India ostensibly to beg, and to visit distant
 shrines in their own and their master’s name. They return
 after long intervals, and bring back with them to their high
 priests contributions in money and other valuables that ena-
 ble them often to maintain the appearance and establish-
 ments of princes. Sometimes they remain absent for ten years
 together, or remain and settle in distant provinces, bearing only
 the name of their apostles, to whom they send occasional contri-
 butions, and in return receive the delegated powers of filling up
 vacancies by death and other privileges. The Mahommudan por-
 tion of these mendicants are, in the same manner, disciples of
the high priests of shrines who send them forth into distant
countries to beg and bring back contributions; and it was by
 such contributions that Nizam-ood-Deen Ouleen was at Dellhie
 enabled to vie with the Emperor Tughluck Shah in the splen-
 dour of his establishments. He was supposed to have the *Dustol*
Ghyb, or supernatural purse; but his disciples were perhaps in
reality the first assassins by profession in India, and the real
founders of that great system of murder which had taken root
throughout every quarter of India when our operations began.

* Part II. B. ii. Chap. ix.

† Part II. B. iii. Chap. ii.

Three-fourths of these religious mendicants, whether Hindoos or Mahommudans, rob and steal, and a very great portion of them murder their victims before they rob them; but they have not any of them as a class been found to follow the trade of murder so exclusively as to be brought properly within the scope of our operations. In 1833 Mr. McLEOD arrested in Malwa, Rajpootana, and other parts of Central India several gangs of Hindoo mendicants who had been guilty of the most atrocious crimes; but in despair of being able to convict them before any of our courts of any specific murder, or to bring them legitimately under our jurisdiction, we were ultimately obliged to release the whole, though satisfied that they were in reality murderers and robbers. Since that time we have had in our custody in different parts of India many gangs of these mendicants under different denominations who were evidently robbers, and who frequently murdered their victims before they robbed them; but we were obliged to leave them to be dealt with by the ordinary Magistrates as common offenders. There is hardly any species of crime that is not throughout India perpetrated by men in the disguise of these religious mendicants; and almost all such mendicants are really men in disguise, for Hindoos of any cast can become Byragees and Goosaens; and Mahommudans of any grade can become Fakeers.

In their holy garb they easily prevail upon unwary travellers to rest with them in some solitary part of the high road, or in some retired bye path into which they have beguiled them from the high road; and to smoke with them tobacco or drink milk in which they have mixed up dutoora, or some other deleterious drug which deprives them of their senses in a few minutes. They then rob them, and leave them to die from the poison; or strangle them if they happen to be from that part of the country in which they wish to reside, that they may not cross their path again. Men who follow this system of poisoning as a profession are to be found in the disguise of religious mendicants

in all parts of India; and they all pretend to be the disciples of high priests of temples of great note and supposed sanctity. Great numbers gain their livelihood by worming into the domestic history of wealthy or respectable families, and for a time representing any lost member who happens to have been killed in action, or to have died in foreign service.

The civil and military establishments of the native chiefs are, like our own, filled by men whose families reside in distant provinces; and hundreds of such people disappear every year without their families knowing very precisely how, since they have no where any register of deaths to refer to. This practice becomes the more easy from the circumstance of so many members of decent families every year taking to this vagrant life, either from choice or from domestic disputes. The family that has lost a member in foreign service after long years of hope commonly elings at last to this, that they may some day see him return in the disguise of a religious mendicant. Others continue to become the honoured guests of decent families for a season, and when about to depart persuade the credulous hostess, during the absence of her husband, that they wish, as a return for such kind entertainment, to change all her silver into gold! In the fond hope of surprising her husband with the sight of unhopedor treasure, she confides to the holy man all her own silver ornaments, and all those that she has been able to borrow upon one pretence or another from her neighbours. In the last stage of the long and mysterious process, by the help of a little legerdemain the whole seems to have been safely deposited in an *alembic*, which is not on any account to be opened till the operator returns from the *distant jungle* with the indispensable fruit or flower that is not to be gathered till the last stage, and then only in the dark. After some sleepless nights of expectation the poor woman opens her *alembic* and finds nothing but stones or ashes.

While I was in the civil charge of the district of Jubbulpore in the year 1829, a respectable shop-keeper ran out to me one morning, as I rode through the town, in a fit of desperation, and complained of one of these religious mendicants who was, he said, robbing his family of their bread by exacting every day more than he could pay. The man was standing at the threshold of his door with his head leaning forward, and the blood trickling down over his nose from a cut in his forehead. I had him brought to me, and I found upon his cheeks numerous dry unwashed channels over which blood had been flowing upon the thresholds of other men; and as many gashes upon his forehead as ever disfigured the crown of Banquo's ghost. I asked him what he had been about; and he told me, that this was the mode in which he gained his bread. "He asked charity at the doors of those who could, he thought, afford to give it; and if they did not attend to his demands, he made a cut in his forehead with a little razor that he held in his hand, and let his blood drop upon their thresholds which generally brought them to their senses. But, said he; the people of this ungodly town are getting worse and worse every day; and you see to what a state they have reduced me by their obstinacy." He was severely punished and turned out of the district; and when people found that I was not afraid to bring the curses of these *godly* people upon myself, they exposed all the modes of this system of exaction of which I had never before heard, though I had been nineteen years in India. I learnt that in almost every city in India were to be found men of the same kind, and others who exacted money by presenting themselves before the doors of respectable families with their bodies covered with whatever might be considered the most offensive to the senses of the inmates, and there standing and performing whatever acts might be considered disgusting, till they got whatever they demanded. To get rid of them, and to avoid the effects of their curses, the people give them what they demand, and they demand as much as they think people can afford to give; and where the police is

lax, they divide the people of a town as a kind of property among themselves, each having his select number to prey upon.

A strong Government, as I believe ours now to be, may without any great risk of offending the great mass of the people, or the influential members of society, attack this abominable system of religious mendicity *root and branch*; and by degrees eradicate the evil almost entirely. It may attack the *root* by a fiscal Regulation, rendering it incumbent upon every Hindoo high priest of a temple, and every Mahommudan high priest of a mosque or mausoleum who holds rent-free lands under Government, to recall all his disciples forthwith within the limits of the small police jurisdiction within which the endowed building is situated; and they should all be bound to do this within a certain time on pain of forfeiture of their lands. Government may attack the *branches* of the system by a vagrant act, authorizing Magistrates every where to compel all able bodied impudent and unseemly religious mendicants to leave their districts, and return to their high priests within a certain number of days; and if found within their districts after that time, to confine them to hard labour for a limited period under a requisition of security that they shall immediately leave their districts, and never appear in them again. All people will, I believe, be pleased with such a measure, it will relieve them from the necessity of feeding a mass of drones for whom they have hitherto provided merely from a dread of their curses. It is a rule with me, whenever I expose an evil, to suggest at the same time if possible, the remedy; and I have here suggested that which seems to me most likely to be effectual, and the least open to objections.

I should mention that by the exertions of Major OUSELEY, who has the civil charge of the district of Hoshungabad, on the Nerbudda river, and to Colonel SUTHERLAND, the British Resident at Gwalior, it has been discovered, that some daring robberies

which have lately taken place in that district, were perpetrated by gangs formed of the disciples of some high priest residing in the Gwalior states, some three hundred miles from the scene of action to the north, and receiving almost divine honours from the country around him. The same gangs extend their depredations into our districts to the west and north as well as the south. It would not, I should think, be difficult to prevail upon the independent native chiefs to join with us in the attempt; and command all high priests of endowed temples, to recall their disciples forthwith on pain of forfeiture of the lands they hold rent-free. Such a measure, adopted simultaneously by all the native chiefs, would enable our Magistrates with the better grace to send "their wanderers home," wherever they might find them; and if those chiefs should, as they probably most of them would, be afraid to join with us in attacking the *branches* of the system as well as the roots, they would only have to maintain a certain number of mischievous drones that would otherwise be sent back upon our districts for subsistence.

As a preparatory measure, it might be well to request every Collector in the country, to ascertain and record the name of every disciple belonging to every high priest, whether Hindoo or Mahommudan within his Collectorate. The next step would be to require, that they should recall within a certain time all who might be absent; and allow none that are present to absent themselves. The third would be to direct that they should adopt no more without special permission from the constituted authorities; and to authorise the Magistrates of districts to proceed against all who are found wandering in their obscenity and insolence. Thousands and tens of thousands would, under the operation of these quiet measures, every year be constrained to throw off their garb of pretended sanctity, and to earn their bread, like other men, by the sweat of their brow.



*SUBSTANCE of a Conversation held by Lieutenant MILLS with
different Thug Approvers of the Megpuna caste.*

KHEMA, Jemadar, Approver.

Question. What is your profession?

Answer. Megpuna, signifying murdering travellers for their
children, and which was first introduced by the Mooltance
Bunjarrahs.

Q. How many different castes of men and women practice
this system of Thuggee?

A. Almost all classes of people, viz.

Rajpoot.

Bunjarrahs.

Nack.

Meena.

Saprailla, alias Kailbaillee.

Goojur.

Chumar.

Dhanuck.

Mussulman.

Q. What is your real caste?

A. Rajpoot, and for the last forty years I have been a disci-
ple of Alickram.

Q. How long has this system of murdering travellers for their
children been carried on?

A. Since the capture of Bhurtpore.

Q. In what parts of the country do your gangs carry on their
depredations?

A. In the Jeipore, Beekanecr, and Bhurtpore states, and in all
parts of upper India.

Q. You are in the habit of taking your wives with you on expeditions. In what manner do you employ them?

A. Yes, we always take them with us, and employ them in inveigling travellers with their families, and they receive charge of the children while we are murdering their parents.

Q. Are the children of the murdered people sent under charge of the female Thugs to be disposed of?

A. Yes.

Q. Do you worship any Goddess, and invoke her name by the sacrifice of a goat, or in any other way?

A. Yes, we make an offering to the Goddess Kallee by the sacrifice of a goat on opening an expedition, and preserve a portion of the plunder we acquire by the sale of the children, which is spent in purchasing sweetmeats, and is disbursed in the name of Kallee by the Jemadar of the gang.

Q. You say your operations are conducted under the auspices of the Goddess Kallee; why, I always understood she forbid Thugs murdering female travellers?

A. Yes, she did, and by not paying attention to her mandates, we always thought our associations would be broken up.

Q. You invariably preserve the lives of children and sell them sometimes to respectable natives. How do you account for their not relating the fate of their parents and not having caused your apprehension long ago?

A. We never allow the children to witness the murder of their parents, and the purchasers are always glad to find there is no chance of their being recognized by their relatives in the event of the children disclosing the fate of their parents.

GOPAL, *Approver.*

Q. You were, I understand, confined by the Paloundee chief five years ago, for kidnapping children; where did you get them?

A. Yes, I murdered in company with a large gang of Thugs, eight travellers at Belochepore, and took six of their children with four other Thugs to Paloundee, and the Rajah, hearing of

our arrival, ordered us to be arrested, and we were kept in jail four months.

Q. What became of the children ?

A. The Paloundee chief took them away from us, and sent them to the Commissioner of Delhie.

Q. After your release from Paloundee did you ever go on Thuggee ?

A. Yes, I have never had any other occupation.

Q. What price were you in the habit of getting for the children you obtained ?

A. We formerly used to get 80 or 100 Rupees for fair good looking children.

JEWUN, *Approver.*

Q. You were confined in the Muttra jail for Thuggee three years ago ?

A. Yes, I murdered four people at Husseagunge, and one of the Bunjarrah Thugs being dissatisfied with the division of the plunder, went and related the particulars of the murder to the Thanadar, who arrested twenty-two of us.

Q. Were any children of the murdered people recovered ?

A. Yes, six of them; one of whom a boy, named Girdharee, recognized me and told the Magistrate I had murdered his parents with a sword.

Q. How came you to escape punishment on that occasion ?

A. Owing to some discrepancies in the statement of the boy, who did not witness the murder of his parents; but we attributed our success in getting released on this occasion, to the Goddess Kallee, and we disbursed 24 Rupees in her name, among the Brahmins and poor people.

MOOSMT. UMREE *alias* KIHUMBA.

Q. How long have you been confined in the Delhie jail, and for what crime ?

A. About six years; and for the murder of three travellers near Delhie.

Q. How came this murder to be brought to light?

A. The children of the murdered people were recognized by some of their relatives who detailed the particulars of the murder of their parents.

Q. How many of your sons were concerned in this murder?

A. Three, who were all hung, as well as two others of my relations.

Q. I understand you were formerly a Thug Jemadarnee. Is this correct?

A. Yes; my husband had a gang of forty or fifty men and women, whom I always accompanied on Thuggee.

Q. Did you ever perform the office of Lughandoss or strangler?

A. No, the female Thugs are only employed in taking charge of the children of the murdered people.

ROOPLA, *son of* MOOSMT. UMREE.

Q. Did you still continue murdering travellers after hearing of the fate of your mother, and three brothers at Delhie?

A. I was very much distressed at hearing of their fate, and left off Thuggee for several years, but I commenced it again about a year ago, and perpetrated the murders of Soneput, Thunaiseir and Furrucknuggar.

Q. Have you ever communicated with your mother Umree, during the time she has been confined in the Delhie jail?

A. No.

Q. I believe you got Rookmunee after the murder of her parents near Delhie; how many times has she accompanied you on Thuggee?

A. Yes, I took her at the valuation of 80 Rupees, and she has been present at two affairs, the Kurnaul and Thunaiseir.

Q. Was she aware of your occupation when she came to live with you?

A. No, she was very young when she first came to live with me.

✓ Q. Has she ever seen you actually murder travellers with the Roomal?

A. No, we always murder our victims at night, and our women merely take charge of the children of the travellers in our sirkee or tents.

Q. How did you get your other wife Radha?

A. She is the wife of Khooshalla, and I fell desperately in love with her and induced her to run off with me.

Q. Has she ever been present at any murder?

A. Yes, she was at the Kurnaul and Thunaiseir affairs.

Q. Did not the people of your village make any remarks at seeing a woman of the Jatnee caste living with you?

A. I do not think she was ever seen, as she was seldom allowed to go out of my house.

ROOKMUNEE, *a woman of the Jatnee caste whose parents were murdered at Delhie.*

Q. How long have you been living with Roopla.

A. About six or seven years, or after the murder of my parents near Delhie.

Q. Did you witness the murder of your parents?

A. No, they were murdered at night, and the following morning, the two sisters of my husband about 8 or 10 years of age, were taken to Delhie and sold to some prostitutes, and I was adopted by Roopla Jemadar.

Q. Were you aware of the occupation of Roopla when you went to live with him?

A. No, I was not at first, but he afterwards told me of the manner he gained a livelihood.

Q. Did you ever inquire of Roopla what became of your relations?

A. Yes, I asked him frequently, and he told me my parents had sold me to him for 80 Rupees.

Q. Have you ever accompanied him on Thuggee?

A. Yes, I went with him on three expeditions, and was present at the Kurnaul and Thunaiseir affairs.

Q. Did you see any people murdered on these occasions?

A. No, I was employed in taking charge of the children and preventing them bewailing the loss of their parents, who are always taken some distance from the sirkee or tents of the gang.

Q. Did you feel no compunction in aiding and abetting in the acts of these Assassins, and seeing poor unfortunate children bereaved of their parents?

A. I lived two years with Roopla before I went on an expedition, and became reconciled to the course of life I was obliged to lead, and at the same time knew that his sole occupation was murdering travellers for their children and therefore felt less compunction than I otherwise should have done in rendering my assistance.

RADHA, *a woman of the Jatnee caste.*

Q. Where were your parents murdered?

A. Near the village of Dunkaree in the Boolundshuhur district.

Q. How many Thugs were present on this occasion?

A. Between forty and fifty.

Q. Did you witness the murder of your parents?

A. No, they were murdered during the night, and I and my two young brothers were entrusted to the charge of the female Thugs, and we were offered for sale a few days afterwards to some gypsies, who would not give a sufficient sum for me, and I was subsequently adopted by Salga Jemadar, a relation of Khema.

Q. Have you ever heard any thing of your two brothers, since the murder of your parents?

A. No.

Q. Have you been in the habit of accompanying your adopted husband on Thuggee since you have been living with him?

A. Yes, I have been on three or four expeditions with him.

Q. A poor Fakeernee woman was murdered in your house at Jonlee eight or nine months ago; did you feel no compunction in taking charge of her children during the time your husband was employed in strangling her?

A. I was compelled to obey the orders of my husband, who directed me to prevent the children making a noise.

Q. What time of the day was this woman murdered?

A. About 12 o'clock, and her body was covered over with clothes, and removed during the night by my adopted husband, Hurree Sing and others.

Q. What became of her three children?

A. They were sold to Khoshallee Bunjarrah for 20 Rupees.

OODAKOOR, the adopted wife of Salga Bunjarrah.

Q. Where were your parents murdered?

A. Near Muthra about five years ago, and I was adopted by Salga Bunjarrah, and my two sisters and brothers were taken away by the Thugs and disposed of, since which I have never seen them.

JEWUN DOSS.

Q. Were you present at the murder of this woman's parents, and can you tell me what became of her two sisters and brother?

A. Yes, I was present on that occasion, but can give no information regarding her sisters who were sold to some Bunjarrahs.

AGAM OODAKOOR, the adopted wife of Salga.

Q. Have you ever accompanied your adopted husband on Thuggee?

A. I have been on two expeditions.

Q. When you discovered your adopted husband was a professional Thug, did you not attempt to make your escape, and relate to the police the fate of your parents?

A. I often thought of doing so, but for the first six months I was watched day and night, and I afterwards became reconciled to my fate, and used to assist my husband by taking charge of the children of the people he murdered.

KANER DOSS, *Approver.*

Q. You were concerned in the Kurnaul and Thunaiseir affairs, can you tell me what became of the child Goorbux took home with him?

A. Yes, I was present at both these affairs, but cannot say what Goorbux did with the child he adopted. Roopla says he saw the child with Goorbux when he was arrested, and heard afterwards of its death.

Q. You also adopted one of the children of the people who were murdered at Thunaiseir?

A. Yes, Nowla gave me a Brahmin boy as I lost my only son on that expedition whom I intended adopting, but he unfortunately died of fever.

AGAM KHEMA, *Jemadar.*

Q. You have, I believe, served with the Kailbaillee Thugs: under what disguise do they carry on their depredations?

A. They are of the Jogee caste, and carry snakes with them, and perform all kinds of tricks, and the poor travellers are thus induced to join them and witness their religious feats with these animals.

KHEMA.

Q. Do these men also carry on their murderous avocations, under the auspices of the Goddess Kallee?

A. Yes, they invariably propitiate her name by the sacrifice of a goat.

Q. Has not Meeanauth, the Jemadar of these gangs, an adopted wife whose parents he murdered?

A. Yes, and so has Luckurnath, and another of his gang.

MUNGUL DOSS, *Approver*.

Q. How long have you practiced Thuggee?

A. Since the Nubbeea Sal, or about five years ago.

Q. You are, I believe, a Kotwall, what may be the duties of that office?

A. Yes, I am a Kotwall, and my duty consists in arranging with the Zemindars of the village for firewood and atta for the gang, and I keep the accounts of each member of the gang.

Q. Your brother Ghuttatope, I understand, is a Jemadar of Thugs. Is this the case?

A. He is not in the habit of going on expeditions, but he receives his share of the property plundered.

(True Translations.)

(Signed) C. E. MILLS,

A. G. S.

JHUJJUR AFFAIR. *Murder of a man, his wife, and infant child, with her sister and her grown up son, for the sake of two girls.*
December, 1837.

Nine members of this gang were arrested in the month of December, 1837, in the territory of the Nawab of Jhujjur after the murder of a man, his wife, and infant child, his sister and her grown up son twenty years of age, five persons, for the sake of two girls whom they sold for one hundred and forty Rupees. They were taken to the Nawab of Jhujjur, who sent them to Mr. METCALFE, the Delhic Commissioner, who made over the case for investigation to his assistant Lieutenant ROBINSON.* They were subsequently made over to Lieutenant

* Mr. Robinson stated in a letter written on this occasion, that he had hardly ever before seen such beautiful children as those whose parents had been murdered in this affair.

MILLS, of the Thuggee Suppression Department at Meerut, who committed the whole nine persons for trial to Mr. BENSON, the Sessions Judge at Meerut, on the 26th June, 1838. His proceedings in the case were forwarded for revision and final orders to the Supreme Criminal Court at Allahabad on the 7th July, and on the 18th of that month the following sentence was passed by that Court :

Dheera, son of Hurlal, imprisonment for life at hard labour in irons.

Rambuksh, son of Pertaub, ditto ditto ditto.

Khyda, son of Munsa, ditto ditto ditto.

Bukhta, alias Bhugta, son of Hurkishun, ditto ditto.

Hunsoo, daughter of Donga, imprisonment for life at labour suited to her sex.

Ruttouree, daughter of Mukoon, ditto ditto ditto.

<p>Autce, son of Rikha, to imprisonment for 7 years.</p> <p>Kooslec, daughter of Jussa, ditto.</p>	{	<p>For being accessories after the fact in purchasing the two children Birkee and Chundoo of the other prisoners knowing them to have been unlawfully obtained.</p>
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In this case it will be better to give the depositions of the parties as they were taken before the local authorities than to attempt to make a narrative of the affair from them. The two girls were, after the trial, made over by Lieutenant MILLS to Mrs. Colonel WHISH, to be educated at the native school established at Meerut. "They are, he says, very pretty and interesting children, and will, I have no doubt, be taken great care of."

DEPOSITION of Sheikh Nusseer ollah Resaldar, in the service of the Nawab of Jhujjur in the Delhie Territory, 24th December, 1837. Before the Nawab of Jhujjur.

Muloka Kular, of Acknunj, came to me about five days ago, and reported that two persons had come to his house with two girls and lodged. I sent with him Fakeer ollah, one of my Bargeers (troopers,) to see who they were. On his arrival, one of the girls,

by name Birkee, began to weep; and on the man asking why she did so, she said, that these people had killed their mother and father, and their father's sister and her son, and brought them to this place. The trooper, on hearing this, brought the woman Haslec, and the man Autee, with the two girls to me; and I put the two persons in the stocks, and asked Autee what he had done. He told me that his friends would soon secure and bring me the offender Dheera.

I went yesterday myself to the village of Byree, and an old person of that place told me, that two of their people had gone in search of Dheera, and that I should be informed of the result. The two girls on being questioned by me, stated, that Dheera and six other persons had strangled five of their relations, their father and mother, their father's sister and her son, and their younger sister, on the left bank of the Jumna. On asking Autee, he said, that he had purchased these two girls from Dheera and others for one hundred and forty rupees in the village of Chohar near Bisahun, and paid the money for them, that they had received the children from them in the jungle an hour before day light, and that Ramdeen Tomundar had caused them to give him a brass lotah (jug) and two Rupees.

Autee said, that one of the party, Hyder, was at Rohtuk, but he did not know where the rest were.

DEPOSITION of Birkee, a girl, by caste a Jat, and about twelve years of age, daughter of Nunda, of the village of Donea near Jeipore, 24th December 1837. Before the Nawab of Jhujjur.

About three years ago, in the time of scarcity, I left Donea with my mother and father, my father's sister and her son, and Chundoo my sister, who is now here, about eight or nine years of age, and a third sister then about one year old. We came to Chundousee, and about two or three months ago were on our way to Delhie, when about a coss from the city on the bank of the river, on the other side, we met Bhagerut, the husband of my sister Rajan, carrying a bundle of wood. He asked

whither we were going: and being told, recommended us to go to Rewaree before we came to Delhi. Taking his advice we all went to Jaujpur, and spent the night there, and then went and spent a night at Rohtak, and thence went to Paneeput, and thence to Sonceput where we rested three days. We left that place with Khyda.

Dheera.

Bhika.

Nimera.

Rambuksh Bhat.

Reetee, wife of Rambuksh.

Puduma, wife of the brother of Khyda, whose name I forget.

These people had accompanied us from Rohtak, and it was dark before we reached the bank of the Jumna, so that no boat could be got to take us down the river. Here we halted with the intention of waiting till morning for a boat, but at night the above seven persons strangled our father and mother, our youngest sister, my father's sister and her son, a young man about twenty years of age: and threw their bodies into the river. They took me and my sister Chundoo, and returned back towards Sonceput. On the road we met two sepahoes with their baggage laden upon a pony. They asked whither we were going, and were told that we were going to a village in advance. We reached Sonceput the same night, and put up in the same, and about an hour before day broke, left that place and went to the village of Khoreea. Going on we passed the next night in a small hovel half a coss from Boree. There we were rejoined by Dheera who had left us at Khoreea, and now came up with Nandoo, Humeer Sing, and Parmala, sons of Kamales, the woman now here in confinement. They all three remained there with our party of seven, besides us two girls, four days: at the expiration of which they came on with us to Uchouy where we put up in Malooka Ketwall's house.

Here Nandoo's wife brought a dancing woman, the name of which

to look at us. I used to cry a great deal, and a sweeperess of the place hearing me, went off and gave information to a Mussulman gentleman whom she served. He sent a sepahce with orders that we should not be allowed to go from that place. Soon after another sepahce came, and took Antee, Kuslee, and us two girls to the Mussulman at Chnehkawas. He put these two persons in the stocks, and kept them for three days, and then sent us all four to the Nawab.

At Sadha, about half a coss from Beree, we were sold by Dheera and the others to Nanhoo, Purmulla and Hurree Singh, the sons of Kusula, the woman here present, but for what sum I know not.

A stuffed razace (quilt) of chintz which Penlee wore, was now shown to her, and she declared that it belonged to Auwunttee, the young man, her cousin, who had been murdered, and stated that Dheera had put it upon his pony after the murder, and that it had been torn by a bush as they went along. This was found to be the case on examining the quilt. A pony was then brought with a saddle and bridle, and the deponent declared that it belonged to her parents, that it had a sore under the saddle, and that her mother, father and father's sister had been all three strangled with the reins which were of cord, and that they had drawn the cord so tight over her mother's neck in strangling her that they had cut through her neck. On removing the saddle the sore upon the back was found exactly as described by the girl. Besides these things, she recognized among the property found upon the prisoners, a long purse which her aunt used to wear round her waist, and which was full of Rupees when she was murdered. They divided these Rupees into eight shares of twenty Rupees each; and each of the seven grown up persons took one share, and Khyda took the eighth in his young infant daughter's name. It was a fine moon light night that they were murdered, and about a hundred paces from the stream of the Jumna.

On the 25th all the dancing women of Jhujjur were brought

before her, but she declared that the woman who came to see them was not among the number.

DEPOSITION of Birkee, a girl of 12 years of age, before Lieutenant MILLS, 14th February, 1838.

I resided with my parents in Wortha, near Sonkorree, ten coss from the city of Jeipore. In the season of scarcity, three years ago, we left home, my father Nunda, Heerun my mother, and my aunt Bholee, with her son Auwunttee, a youth of twenty years of age, myself, and my sister Chunda. We came to Chundousee, in Rohilcund, in search of employment and subsistence. We remained there three years. We had been there a year and some months when our mother gave birth to another daughter. About four months ago we all left Chundousee for Delhie; and a few miles from the city met Bhagerut, the husband of my sister, who resided in Delhie, and he advised us to go first to Rewarree. We did so, and remained there in a temple dedicated to Mahadeo, for a month; my father used to work at day labour in making lime, and here we became acquainted with the prisoners Rambuksh, Punma, his sister's husband Bildars, and the wife of Rambuksh, Ruttoree, who came and advised our parents to go with them to bathe in the holy stream at Hurdwar. They agreed, and we all set out with them for the purpose. In four days we reached Rohtuk, and there lodged in a surae with the three persons. Here Rambuksh met Dheera, and invited him to accompany us to Hurdwar. He came the next morning with Khyda, Bhingta, and Hunsooree a woman, and we all set out together and reached Kutona, where we lodged in a shop in the bazar. Leaving this place, we proceeded to the bank of the Jumna where we encamped in a jungle at the suggestion of Dheera. We cooked our food about mid-day and dined, and in the afternoon all the females of the party went and bathed in the holy stream of the Jumna. A little before sun-set, Dheera, Khyda and Rambuksh took our father and cousin, Hunwunta, away towards Kutona, saying, that they

should be able to get subsistence and clothing in charity from some wealthy people in the neighbourhood. Some time after dark these three men came back to us, and said that they had left our father and cousin in a shop at Kutona where they would spend the night. Dheera stood by my mother, Khyda by my aunt, and Hunsooree had our infant sister in her arms. Rambuksh sat down upon my mother's breast and held her hands, and Bhugta held our aunt's hands, and Hunsooree at the command of Rambuksh, held our mother's legs, while Dheera strangled her with the reins of the bridle of our pony, which were of cord. Khyda strangled our aunt with a piece of cord, and took from her waist a long purse full of rupees. When they had killed them they took their bodies to the river and threw them in; and taking us three girls, and all the property they could find, made off to a jungle near Kutona where we rested under a peepul tree. Our youngest sister cried a good deal at night, and Dheera, taking her by the arms, dashed her against the ground, but she still continued to cry, when he flung her into the river, and she was drowned. Our father and cousin were not killed before us, but we were told by Bhugta that they were dead, and afterwards told that they had gone to bathe and would rejoin us at Soneeput. We met two sepahces on the road, who asked whose girls we were; and Hunsooree told them we were her daughters. The murderers divided the money they found in the purse, and going on to Boree sold us two sisters to Nuthoo, Purmala and Kusulee and others for one hundred and forty rupees. They took us to Choochooasee in the territory of the Jhujjur Nawab, where we were all taken up by the Thanadar. She now points out Dheera, the prisoner, as the person who strangled her mother; Khyda as the person who strangled her aunt, and Bhugta as having held her mother's hands, and Hunsooree her feet.

This is all confirmed by Chunda her sister.

DEPOSITION of Dheera, son of Hurlall, of the naek caste, aged

twenty, a grass-cutter of Seekurgow. His family has resided in Jhujjur for the last thirty years, 14th February, 1838.

Two months and a half ago in December, I came in search of employment to Rohtuk, and lodged with Khyda and Bhugta. One evening I went to the bazar and met Rambuksh, who saluted me and told me that I had better go with him. I agreed, and Khyda, Bhugta, Hunsooree, and myself set out with his party consisting of the two girls now here, their mother, father and aunt, and a young man. We went to Sonecput and from thence to the ghat on the Jumna to Kutona where we lodged at night in the bazar. The next morning we went on to the bank of the Jumna where we arrived in the afternoon and dressed and eat our dinner. A little before sun-set the father and cousin of the two girls went with me, Rambuksh, Pema, and Khyda in search of charity to the village. After sun-set we left the village and came along the bank of the Jumna, and on the way put the two men to death. I strangled the young man with a cord while Khyda held his hands. Rambuksh strangled the uncle while Pema held his hands. Having killed them, we threw their bodies into the river; it was about ten o'clock at night. I killed the youth at the command of Rambuksh. We returned to the mother and aunt of the girls, and told them that the men would not leave the village and that they must go and join them. They got ready and set out, and when we got to the bank of the river we desired them to sit down; they did so; and Rambuksh strangled one of the women while Bhugta held her hands, and I strangled the other while Khyda held her hands; whether the women assisted, does not know. Threw the bodies into the water. Rambuksh did not show me the property, I know nothing about it. I know nothing about the little girl their sister. Went to Rohtuk, and sold the two girls to some Brinjarras for one hundred rupees, and out of this I got four rupees for the hire of my pony.

Dheera confesses, 14th February, 1838, and his statement confirms that of the girl.

On passing near the police guard of Pahargunge, soon after dark about seven o'clock in the evening, the head native officer heard a faint cry for help twice repeated from some one by the side of the road, and going up to the spot, was accosted by a young girl whom a man was holding in his arms and trying to silence. "They have, said she, sobbing, killed my mother and father." The man was forthwith secured, and the girl told the police guard that six other children had been taken at the same time, and that she could point out the place where they were. The police took her to the place indicated, where they found two women and eight men with the six children, one of them, a boy Moolooa, of fourteen; the rest of them were from two to three years of age. From their statement it appeared, that this gang had perpetrated the murders on the bank of the river. The name of the girl was Muleea, and that of the boy Moolloo; and they stated, that a party of about fourteen persons, men and women, came to their parents in the city of Delhie, and represented that they could get employment for them if they would go with them towards Kurnaul; that their parents had been reduced by misfortunes to a state of great distress, and had been for some time searching for employment; and that they gladly availed themselves of this offer, and went with the party to Wuzeerabad, about ten miles from Delhie, on the bank of the Jumna. They lodged at a distance from the town by the side of the road, and at night, their two fathers and mothers, and another man were murdered; and they with five other children were taken off to be sold.

Three of the gang turned King's evidence, and their statements confirmed all that the children had stated. They were Khoshala, and Heera, and Radha a female, who stated that they had taken the party from the city of Delhie through the Lahore gate, to a place on the bank of the river near Wuzeerabad, where they murdered the three men and two women, left the cords with which they strangled them round their necks, and tied them up in five different bundles with the intention of

throwing them into the river Jumna. Why they had been left on the bank exposed, the King's evidences did not appear to know. It appears that they went to sleep with the intention of throwing the bodies into the river towards morning, but not awaking till day light, they were afraid to remove them, and made off as fast as they could with the children.

Three of the fourteen made their escape before the police came up upon the gang, three were admitted as King's evidences, and eight were committed for trial before the Sessions Judge of Delhie. The trial was submitted for revision and final orders to the Sudder Nizamut Adawlut at Allahabad; and three of the prisoners were sentenced to death, and executed at Delhie on the 1st March, 1834; four to imprisonment for life in the Alipore jail; and one to the same in the Delhie jail. Mr. McLEOD and myself tried in vain to get some of the members of this gang as approvers with a view to the suppression of this system of murder for the sake of children; and the false step of releasing the three, who would have been glad to give their evidence upon the same conditions as ours, of exemptions of punishments of death and transportation, and of refusing to allow any of the others to be made over to us for employment, enabled these people to carry on their system without any further check till the year 1838; when a gang of this fraternity was arrested by the Nawab of Jhujjur, within his own territory, immediately after the perpetration of some murders within the Delhie district. He had them all made over to the Resident, Mr. METCALFE, who made over the case for investigation to a very intelligent officer, Mr. ROBINSON. The Nawab received the cordial thanks of the Governor General couched in the most flattering terms, and the case was finally handed over to Mr. MILLS for committal to the Sessions Judge at Meerut.

Mohna, hung 1st March, 1834, at Delhie. This was the man who was seized with the girl Muleea in his arms.

Sewa 1st, son of Tigga, hung 1st March, 1834, at Delhie.

Balkishun, hung ditto ditto.

Rahmoo, imprisonment for life in the Alipore jail.

Bohna, ditto ditto ditto.

Zalmee, ditto ditto ditto.

Sewa 2d, ditto ditto ditto.

Rookmune, wife of Sewa 1st, sentenced to imprisonment for life in the Delhie jail.

Radha, Native woman, released as King's evideneec.

Khoshala, ditto ditto ditto.

Heera, ditto ditto ditto.

No. 225.

To Major W. H. SLEEMAN,

General Superintendent, Jubbulpore.

SIR,

I have the honour to acknowledge the receipt of your communication dated 20th ultimo, with enclosure, and in reply thereto have the pleasure to annex copy of a letter to my address from the Rev. Mr. EVEREST; for further information allow me to refer you to my letter, No. 101, dated 1st May, by which you will perceive, that the file of proceedings in this case have been made over to Lieut. C. MILLS, at Meerut.

I have, &c.

Delhie Agency,
17th September, 1838. }

(Signed) J. ROBINSON,
Asst. Agent Gr. Gl.

To J. ROBINSON, ESQ.

Delhie.

SIR,

In reply to yours I beg to state, that the principal facts detailed by Hurnath Sing Tomundar, respecting the discovery of five

bodies of murdered persons near the Jumna, are correct. They were found by me on the 12th November, 1833, about half way between the village of Burarec and Wuzcerabad and about 200 yards from the Jumna, on an open plain; one body (that of a stout young man under 20,) was lying exposed and quite naked; a little blood, not quite congealed, had issued from his mouth and nostrils; a small cord, such as natives let down their lotahs into wells with, was lying by his side. The other bodies were bound up in common cloths, red and white, looking at a distance like large washerman's bundles. I did not undo the cloths, but saw enough to convince me that the bodies had been packed by adepts in the trade. I was surprized that the bodies were left in such a spot, with no attempt at concealment, and at first conjectured that they had been dropped on seeing me at a distance, but the coldness and stiffness of the limbs, and the heavy dew that had settled on them, made it evident that they had been there some hours. For further particulars of the case, I beg to refer you to Mr. LAWRENCE, now Magistrate of Goorgaon, who investigated the case, and committed the prisoners for trial. He is the "Lallan" mentioned by Hurnath Sing. I know nothing more of the case, but by hearsay, having despatched a man to give information to the police, and then quitted the spot. Some of the prisoners are, I believe, yet alive in the Delhic jail.

I have, &c.

(Signed) ROBERT EVEREST,

H. C. Chaplain.

(True Copy.)

(Signed) J. ROBINSON,

Asst. Agent Gr. Gl.

In October, 1833, Rambuksh, after the murder at Ladlee (No. 5) while in the service of the Jhujjur Nawab, proceeded on

an expedition to Dellie with a gang of twenty Megpunnas. They lodged in a surae outside the city, and sent in Roopla to seek for travellers suitable to their purpose. He soon returned with a man of the Jat caste, his wife, his son, hisson's wife, Rookmunee, a girl of about thirteen years of age, and two daughters, all travelling in a bullock carriage. They were persuaded to travel with them, and going on about eight miles to a ferry upon the Jumna, the travellers were prevailed upon to rest there till the morning. After dark, the two men and the woman were murdered and thrown into the river, and the children were taken back into Dellie, where two of them were sold to Brinjarras for one hundred and sixty rupees, the other, Rookmunee, was adopted by Roopla as his wife, and has ever since, as she confesses, joined him in his murderous expeditions.

Rookmunee, of the Jat caste, now about seventeen years of age, was arrested by Lieutenant MILLS on the 13th June, 1838, about thirty miles from Meerut, together with her new husband Roopla Jemadar, the leader of the gang, by whom her parents had been murdered; another member of the gang of the same name, and a woman of the same caste, Naek, and a member of the gang. They all confessed their crimes, and gave in to Lieutenant MILLS narratives of their adventures. Rookmunee stated as follows:

My name is Rookmunee, I am the daughter of Jewun and Luchmee, who resided in Jhalamul in Joudpore, my age is about seventeen. We were four sisters, the first Gumanee, the second Mirgan, the third Luchmee, and the fourth myself. I have heard from my father that when my grand-father Eesur died, I was seven months old, and on the day that the elders assembled together on the occasion of his funeral, my parents, for want of means to celebrate my marriage in the ordinary way, put me upon a brass plate, and had me betrothed in the mode known among Hindoos by the term "Dhurm Shadee," religious marriage, which renders all cost unnecessary. I was thus betrothed to Megha, the son of Perdas, of the same caste as

myself (Jat), who resided at Deotura within a mile of us. About ten or twelve years ago, in a year of great scarcity, we left Jhalamul and came to Samode in Jeipore. Some years after we came to Hansee in search of employment. Here my father-in-law came to fetch me, some six years ago, and I went with them to Delhie. We were, my father Perdas sixty years of age, and mother-in-law forty years of age, my husband twenty years of age, and his two sisters Danee, thirteen years of age, and Nurutee, ten years of age. We travelled in a carriage drawn by two white bullocks, and encamped in a grove outside the city of Delhie on the road to Hansee. Here Dheera Naek, of Jhujjur, came to us, and told us that if we would accompany him he would insure my husband and his father good service. Having dressed and eaten our dinners, we got into our carriage and set out with him, and were soon after joined by Rambuksh, Roopla, Deera and others; and three coss from Delhie we reached in the evening a village on the banks of the Jumna. Here we rested, and we girls were much fatigued and soon fell asleep. About midnight Rambuksh and Dheera came, roused us up, and told us that my husband and his mother and father had run away and deserted us. Seeing the carriage, bullocks, and every thing else about us as usual, we at once concluded that they had been murdered, and began to cry. They told us, that if we cried or made any kind of noise, they would instantly put us to death. They took us with them, set out about one watch before day light, entered Delhie, and lodged in an old ruin. Here they sold the two sisters of my husband to a man whose name I forget; but Roopla Jemadar, the principal leader of the gang, reserved me, and made me his wife. It was about five or six years ago in the beginning of October.

They took me to Bhoussee, where we celebrated the marriage of Lalloo, my new husband's brother. After the marriage the gang dispersed, and we went to reside in the house of Khoshala. I know nothing about the relations either of my own parents or those of my husband. The persons engaged in the murder

were, Dheera, Rambuksh, Dewa the father of Roopla, Mosum, Omree, Padamulla wife of Dheera, Roopla son of Sewa, and Roopla son of Dewa, all now here in prison ; Moteea, Lulloo, Bhyroon, sons of Dewa, who were all afterwards hung for other murders at Delhie ; and Poonna and his wife, Kheemlee, and Futteea son of Dewa, who are all still at large.

Roopla used to go out with the gangs after I became his wife, and I was with him at the perpetration of two murders. One at Kurnaul, in company with Goorbuksh Brinjarra ; two men and one woman, Brahmins, were murdered, and two girls secured, and sold to Goorbuksh ; it was about seven or eight months ago. The second murder took place at Solunpat, on the banks of the Jumna, between Delhie and Kurnaul, about four months ago. One man and his wife were killed, and two boys secured ; they were both sold to Dhoomce Brinjarra of Dabaree. One of the mares now brought in belonged to the Brahmins murdered at Kurnaul ; Khoshala's wife was also present at these murders, but she was not present at the murder of my husband and his parents. My husband's gang consisted of ten men, besides women. The prisoners were now brought before her, and she took out the following persons by the arms as having been engaged in the murders of her husband, Megha, and his parents.

Amree, woman, King's evidence from the Delhie jail.

Paloree, ditto.

Padeema, ditto.

Rambuksh, man.

Dheera, ditto.

Roopla, son of Dewa, her husband.

Roopla, the one-eyed.

Roopla stated in his deposition taken before Lieutenant MILLS : " I learnt the Megpunna trade of murder from Kheema Jemadar ; and I got Rookmunee after the murder of her parents near Delhie. I had then a gang of sixteen or seventeen persons. Dheera, one of the prisoners now here, won the confi-

manner invited to lodge with the Byrages. They all proceeded with them the next day to the village of Gokula on the bank of the Jumna, and the men and women were all persuaded to go down to the water's edge where they were all strangled and thrown into the river. The children were all taken to Rubboopore, in the Bolundshuhur district, where they were all sold to some people of the Brinjarra caste who make a trade of stealing and selling children, and who took them off to Hussunpore in the Begum Sombre's territories.

In the division of the property a quarrel took place between two members of the gang, Hookurna and Khurga; Hookurna got severely beaten, and in his rage he went off to the Thanadar of Husseccagunge on the 19th February, 1835, and reported the whole circumstance. The Thanadar seized twenty-two of the gang and recovered five of the children, who were pointed out to him in Hussunpore by Hookurna. They were all forwarded to the Magistrate at Muthura, and before him the eldest of the three little brothers, Girdharee, then about ten years of age, stated the case as it had occurred; but said that he did not himself see his parents murdered, as they were taken away from the children down to the water's edge and there murdered; but that he had heard it all from Hookurna while they were taking them to Husungunge for sale.

The Magistrate was at first in hopes that Mr. WILSON, of the Thuggee Suppression Department, would have some men well acquainted with the character of these men; but it was found that they were quite unknown to Mr. WILSON's approvers. Unable to find proof enough to convict these people upon the specific charge of murder, the Magistrate sentenced them as notorious bad characters to be detained in prison on a requisition of security for their future good behaviour for the prescribed period.

The order of the Magistrate was reversed by the Sessions Judge of the Agra district on the 25th September, 1835; and nineteen of these murderers by profession were released without any security for their future good behaviour by his order;

one was ordered to give the required security ; and two of the gang were committed for trial before the Sessions on the charge of having sold the children within the Company's territories.

Several members of the gang were arrested by Lieutenant MILLS soon after they had perpetrated other murders in the month of May, 1838. They confessed the murders at Husunge among others ; and when Lieutenant MILLS got the proceedings in the case from the Magistrate, he found that they confirmed entirely all that these men stated to him regarding that affair. What became of the five children I know not.*

The Confession of Jewun Dass, alias Prem Dass, relative to the Husungee affair, taken in my presence on the 19th August, 1838.

Q. Are you a Jemadar of Thugs ?

A. Yes.

Q. How many men and women compose your gang ?

A. My gang formerly consisted of 50 or 60 men and women, but of not more than ten or twelve latterly.

Q. Relate some of the technical terms used by your gang ?

A. We call our trade, viz. murdering travellers for their children, Megpunna. A male traveller, Kur, a female traveller, Kurree.

Q. Do you observe any omens on opening a Megpunna expedition ?

A. Yes, the call of the partridge, which if heard on the left is considered propitious, and on the right the contrary.

Q. From whom did you learn this system of Thuggee, &c. ?

A. From Umree Jemadarnee, a woman confined for life in the Delhie jail.

* Deeba acknowledges that he was present at this murder with his surviving sons ; and these sons confess that they took an active part in these murders. Their three brothers had before been hung at Delhie for similar murders, and their mother Umree, was at the same time sentenced to imprisonment for life for assisting them in those murders. She was in the Delhie jail at the time that her husband and sons perpetrated these last murders.

Q. Relate the particulars of the Husseeagunge affair ?

A. I left my home with a gang of forty Thugs and proceeded to Husseeagunge, where Heera Dass and Rookmuneer went to the city of Muttra for the purpose of buying some clothes, and succeeded in winning the confidence of four travellers, two men and two women, with their three children, whom they brought with them to our encampment. After passing two days with us, Teella Dass, Mudhoo Dass, Byragees, and Dewa Hookma, Teelake, Gungaram, Brinjarra, Balluck Dass, Chutter Dass, Neput Dass and Hunooman Dass prevailed on this family to accompany them to the banks of the Jumna and murdered the four elderly travellers in a garden near the village of Gokool. After throwing their bodies into the Jumna, they took their three children to the "Tanda" or encampment of Dewa Brinjarra near the village of Kheir, and sold the two female children for 40 Rupees and the male for 5 Rupees. On their return to the encampment of the gang, Heera Dass, alias Pudma, and Mudhoo Dass quarrelled about the division of the money, which terminated in Hookma Brinjarra preferring a complaint of selling children against Mudhoo Dass at the Thana of Husseeagunge. The Thanadar made enquiries regarding the sale of the children, and succeeded in recovering them from Dewa Brinjarra, who related at the Thana the particulars of the murder of their parents, and the circumstance of their having been taken by a party of Byragee Thugs to the village of Khar, and sold to the Brinjarra, upon which the Thanadar apprehended 29 of us, viz.

- | | |
|------------------|-------------------|
| 1. Jewah Dass. | 9. Hunooman Dass. |
| 2. Jankee Dass. | 10. Roopa Malee. |
| 3. Munroopa. | 11. Nunnooa. |
| 4. Chuttur Dass. | 12. Nursing Dass. |
| 5. Hatteeram. | 13. Gopaul Dass. |
| 6. Balluck Dass. | 14. Gurreeb Dass. |
| 7. Mohungir. | 15. Deavee Dass. |
| 8. Tilluk Dass. | 16. Luehmun Dass. |

17. Deeaba.

18. Mustram.

19. Toolsee Dass.

20. Ramkishun.

21. Moost. Radha.

22. Dewa.

23. Gungaram.

Five women of the Brinjarra caste, and 29th the Deponent, and forwarded us to the Magistrate of Muthura, with the three children, who ordered them to point out the murderers of their parents, and one of them, Girdharee, a boy of eleven years of age, recognized myself,

Heera Dass,

Gungaram,

Mudhoo Dass, and

Hunooman Dass,

and said, that I had killed his parents, with a sword, during the night, and after throwing their bodies into the river, took him and his sisters to some Brinjarra for sale. The Magistrate observing several discrepancies in the children's statements (who did not witness the death of their parents,) and being deprived of every other kind of evidence, owing to the bodies having been thrown into the river, released the whole of us excepting Tecla Dass, Hunooman Dass and Tarroo Brinjarra.

Q. Were you present at this murder?

A. No, I remained in the Husseeagunge garden.

Q. By the proceedings of the Magistrate it appears six children were recovered, and you depose to having plundered only three?

A. We only got three, viz. Girdharee, about eleven years old of the Jat caste, and his two sisters, and the others were obtained on some other occasion.

Q. How long did you remain at Husseeagunge?

A. I remained there three years cultivating land, during which time I occasionally went on a Megpurna expedition.

Q. How many men were present at the murder of the parents of Girdharee, and received their share of the money derived by the sale of him and his sisters?

A. The whole of my gang, but none of Kheama Jemadar's, who were also encamped in the Hussecagunge garden.

Q. Who strangled the parents of Girdharee ?

A. Heera Dass, alias Khurga, Mudhoo Dass Brinjarra, Bhema Brinjarra, and Jankee Dass.

Q. What was the cause of Kheama Jemadar and several of his gang being arrested on this occasion ?

A. Owing to their being encamped with me in the Hussecagunge garden.

DEPOSITION of Rookmunce, a native woman, taken the 21st June 1838, before Lieutenant MILLS.

After the affair at Kurnaul, our two parties went on to Thunaiseir, where we encamped on the bank of the tank; here we spent the festival of the Dusschra. In the morning a chumar came up with a daughter of 25 years of age, and a son and daughter younger. Nowla and others told him that he should bring grass for their ponies, and they would give him and his children subsistence.

After them a Brahmin and his wife came up, with a son grown up, and a daughter 14 years of age, and two other sons, one ten and the other three years of age. They had a mare with them.

After them a carpenter's widow came up from the east, with her son, ten years of age.

After them a Brahmin and his wife, with a son two and a half years of age, and two daughters, one fourteen, and the other twelve years of age.

All lodged with us, and we remained there four or five days, and then set out for the bank of the Jumna which we reached on the third day. While I was asleep at night, the gangs took the travellers down to the water's edge and put them to death; and our party got nine children, but how many Goorbuksh's party got I don't know. We all came back with our children and encamped in the vicinity of Beebeepore. A dispute here

took place between my husband Roopla and his brother Futteea, and I went in with him to Beebeepore. Futteea came and prevailed upon us to return to their camp. The girl was sold in Beebeepore through Gunga Dass, and one boy and girl Dhyan took away, and a girl was purchased and taken off in a covered cart to Kurnaul; Goorbuksh bought one girl from Nowla, and all the other four were sold at Beebeepore to Brinjarras; Goorbuksh sold all his children at Beebeepore.

DEPOSITION of Radha, wife of Roopla, taken at Meerut, 21st June, 1838, before Lieutenant MILLS.

In Kartick last, I went from Jhujjur to Kurnaul with my husband Roopla, and there we found several encampments of Nacks and Brinjarras on the bank of the tank just before the Sudder bazar of the cantonments. We had no tent with us, and at first we lodged in the serae of the Sudder bazar; but Futteea came for us and took us out with him to the camp. We lodged under a peepul tree on the bank of the tank under our own blankets, which we got pitched for the purpose. We were altogether

In Goorbuksh's Tent.
 Goorbuksh, arrested.
 Choteea, ditto.
 Boree, a female, ditto.
 Ghasee, son of Goorbuksh.
 Roopla, ditto.

Pemla's Tent.
 Pemla, arrested.
 Sewla, Pemla's mother.
 Dharee, wife of Pemla's brother.
 Khooshal, brother of Pemla.
 Pemla's mother's brother.

Nathan Brinjarra's Tent.
 Nathan, Brinjarra.
 Khimma, ditto.

thirty-four persons, men, women and children, Goorbuksh and his party of Brinjarras were encamped there before we came up. The wives of Kanner Dass, Newla and Bhugwan Dass inveigled and brought to our camp a Brahmin from the east, eighty years of age, his wife fifty, and his son's widow with her daughter about six years of age, and son about seven years. They all lodged in the encampment of Nowla the night; and in the morning we went down with them to the bank of the Jumna. It was evening when we reached our ground on the bank of that river. I

Mihroo, son of Khimma.
Hurree Sing, brother of
ditto.

Kooslee, brother of Na-
than.

Newla's Tent.

Newla Brinjarra.

Gyanee, his wife.

Toolseea, son of Newla.

Roopla, son of do. 9 years
old.

A son still younger.

Futteea, brother of Roopla.

Kaner Dass' Tent.

Kaner Dass, Naek.

Bhugwan Dass, ditto.

Wife of Kaner Dass, Sullee.

Gunga Dass.

Daughter of Kaner Dass,
8 years.

Another daughter, 4 ditto.

Ditto, 2 ditto.

Wife of Gunga Dass.

Ditto of Bhugwan Dass.

Roopla, in his tent of
blankets.

Radha, one wife.

Rookmune, his second
wife.

Kanee, son of Radha.

Dewa, father of Roopla.

his permission. Dhyan Sing came with the money and paid Newla for the children, but how much he gave, I do not know.

We now went off to Thuneiseir, where we encamped in a grove on the bank of a tank, and here several parties of travel-

forget the name of the place. We there cooked our dinner, and after eating it I went to sleep. While I was asleep, they took down the two old people and their daughter-in-law to the river and murdered them. I was told by my husband that they had done so, and thereby secured the children. In the morning we returned and leaving the cantonment of Kurnaul on our left hand, encamped about two coss from Beebeepore. The police chowkeedars came to search our camp, and finding nothing went away. Kaner Dass told my husband to send the children with me to Beebeepore, but he objected, saying, that he had before got into trouble when his three brothers were hung for having any thing to do with selling children, and he might now take this duty upon himself. I was anxious to see Beebeepore; and without my husband's permission set out with Heera Sing, who had charge of the children. We took them to Beebeepore, and left them under the charge of Dhyan Sing. When I came back, my husband beat me with a stick for having gone off without

lers were inveigled by the wives of the leaders of our gangs to come and take up their lodgings with us.

1. A chumar with three daughters, one thirty years of age, and the others young.

2. The widow of a carpenter, and her son ten years of age.

3. A Brahmin and his wife, with one beautiful daughter fourteen years old, another five, and a son six years of age.

4. A Brahmin and his wife with one daughter about 14, another 12, and a son 3 years of age.

These travellers lodged for two or three days among the tents of the Naeks and Brinjarras, after which we all went one morning to a village in the territory of the Toorooee Rajah, I forget his name. Here very heavy rain fell at night and deluged the country, and we got no rest. The next morning we went to a village on the bank of the canal, still in the same Rajah's country. The next day we went to a village on the bank of the Junna; and two hours after night Kaner Dass proposed, that we should go down to the sacred stream of the Junna, say our prayers and remain there. They all went down accordingly, leaving me, Roopla, and his second wife Rookmunee at the village. They murdered the seven men and women, and threw their bodies into the river; but who killed them, or how they were killed, I know not. The chumar and his eldest daughter, the two Brahmins and their wives, and the carpenter's widow were all murdered.

They brought the nine children back to us a watch and a half before daylight. They were all crying a good deal after their parents; and we quieted them the best way we could with sweetmeats and playthings. We came to Beebeepore, and encamped in the grove. A daughter and son of the Brahmin's were extremely beautiful; and these we left with Dhyan Sing for sale. We came on to a village a coss distant from Beebeepore. Here a trooper came up to Beebeepore, saying, that he had heard of several people being murdered, and suspected us of the crime. The head men of the village of Beebeepore and

some of the Brinjarras came to our camp with the trooper, and assured him that he must be mistaken, as they knew us all to be very honest inoffensive people ; and taking him back to Beebeepore they treated him with great consideration, and he went away apparently satisfied. But fearing that our deeds had become known, Pemla and Newla's wives, and Pemla's mother, took off the seven other children to Dhyan Sing, and left them all in his charge. Pemla went to Kurnaul ; and Goorbuksh and his gang went to Beebeepore, while my husband and his party remained where we were. A woman who keeps prostitutes came from Kurnaul, and purchased and took away all the children. All were sold through Dhyan Sing. One boy was purchased by an elephant driver, who took him off upon his elephant ; and another was purchased by a Mussulman. All the rest were taken off in covered carriages by the prostitute to Kurnaul. I should know all their faces again were I to see them. My husband and Kaner Dass disputed a good deal about the mare that has been brought in ; but my husband got it at last in his share of the booty, and seven or eight rupees besides.

At Thuneiseir, Goorbuksh and his party got six or seven travellers, with their six or seven children, at the same time that we got ours ; and the parents were all murdered at the same time and place that the parents of our children were murdered, on the bank of the Jumna. He also sold his children through Dhyan Sing at Beebeepore. There were several people from Beebeepore concerned with us. We came back to Beyree in the Jhujjur Nawab's territory ; and three or four days after Goorbuksh came to us with one of the boys he had kept for himself out of his booty.*

The Confession of Roopla Jemadar, relative to the sale of the children whose parents were murdered near Kurnaul.

Three of the children, whose parents were murdered at Kur-

* This poor boy, Goorbuksh, is supposed to have murdered when he found it impossible any longer to escape from Lieutenant MILLS' parties.

naul, were sold to Emambuksh, who keeps prostitutes and lives at a village about four coss from Kurnaul.

Q. Describe the personal appearance of these three children?

A. One of them is about nine years old, remarkably fair, with very light hair, and the other two not quite so fair, about 6 or 7 years of age.

Thanah Zemindar, of the village of Beebeepore, takes 5 per cent. on every child he disposes of for us.

(Signed) C. MILLS,
A. G. S.

No. 653.

To Major SLEEMAN,
General Superintendent, Jubbulpore.

Sir,

In answer to your letter of the 6th instant, inclosing the Depositions of Prama, Rookmnee, and Radha, I have the honour to inform you, that they all refer to the same murder, though you will, without doubt, observe some discrepancies in their statements.

I have, however, succeeded in recovering seven of the children of the murdered people, and the gang have been committed to the Court of Circuit at Meerut; but I regret to say, some time must elapse ere I can acquaint you with the result of this trial, or that of the two other cases of the same kind committed, owing to the Judge of Circuit having gone to the Hills on leave of absence till the 1st of November next.

I have the honour to be, &c.

<i>Camp Meerut,</i> <i>A. G. S. Office,</i> <i>21st September, 1838.</i>	}	(Signed) C. MILLS, <i>A. G. S. and Jt. Magistrate.</i>
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In the beginning of October, 1834, Dheera Brinjarra, and his son Goordial at Ferozepore, near Delhie, fell in with a family, consisting of a man, his wife, and four children, on their way from Dholepore on the Chumbul to Delhie, in search of employment and subsistence. They prevailed upon the parents to accompany them to a place on the bank of the Jumna near the village of Khujpore, under a promise of using their influence to procure service for the poor man with their friends and acquaintances at Delhie. At night the mother and father of the children were persuaded to eat some sweetmeats in which poison had been mixed, and when they became insensible, they were strangled by the two Brinjarras, and their bodies taken to the river and thrown in. In the morning Zoolfakar Khan; a native gentleman who resided in the territory of the Begum Sumroo, happened to pass near the place, and on seeing him, two of the children ran out, told him of the murder of their parents, and implored his protection. He followed them into the jungle where he found the two murderers with the other two children, secured them, and took them to the Begum Sumroo, his mistress, with the four children. The Begum sent them all to the Commissioner at Delhie, who made over the case for investigation to the Magistrate of Goorgow. Goordial, one of the prisoners, made his escape from the house of the Commissioner. His father, Dheera, was sent with the children and the other witnesses to the Magistrate of Goorgow. Dheera here declared that he had purchased all the four children from the parents; and as the evidence of the children was deemed insufficient for his conviction, he was, on the 18th August, 1835, released with an injunction that he would not again traffic in children. The names of the children were,

Jheena, a boy.

Dulloo, ditto.

Kishnee, a girl.

Sewlee, ditto.

Khoshall.

Khoshallee, a woman.

Bhoja, her son.

Ramkurun Brinjarra.

Nathoo Brinjarra, his son.

Kisla, son of Ramkurun.

Khooba, ditto.

Chinna, ditto.

In the beginning of October, 1834, a gang of Megpunnas, as per margin,* passed four days with Girdharee, a shopkeeper in the town of Rewaree, and here they were joined by a poor widow Roopa, who had recently lost her husband, with her three children, two daughters and a son. She was searching for employment and subsistence; and was persuaded to join this gang under the promise of their procuring for her respectable service at Jhujjur or Delhie. On the road to Jhujjur they were joined by another poor widow, a Brahminee, going also in pursnit of employment and subsistence with her daughter Rookmunee, the second. Passing through Jhujjur, the Brahminee widow was murdered at night between that place and Bahadurgur unperceived by the other travellers, and her daughter was taken on and sold to Bahadur Jung Khan, an officer of rank at Bahadurgur, for thirty-one rupees. In the serae at this place, the party passed two or three days together, and then proceeded on towards Jhujjur with Roopa and her three children. Encamping at night near the village of Naghur, they strangled the poor widow, and threw the body into the tank; and Khooshall committed a rape upon the eldest of her daughters. They went with the children to Farruknuggur, where one of the daughters told the Bhutteera of the serae how her mother had been murdered. He reported the circumstance to the chief of that place, Muzzaffer Khan, who arrested three of the gang, Khooshall, and Khoshallee a woman, with her son Bhooja, and sent them with the children to the Magistrate of the Goorgow district. Kamee, one of the girls, was sent to point out the body of her mother whom she had seen buried; and it was taken up and an inquest held upon it in the child's presence.

Ramkeerun, another of the gang, was afterward sentenced, and the whole four were committed for trial to the Sessions

Court at Delhie, and the proceedings forwarded for revision and final orders to the Sudder Nizamut at Allahabad. Khoshall and Bhoja were sentenced to death and hung at Delhie. Khoshallee was sentenced to imprisonment for life. Ramkeerun was released.

In December, 1833, a gang of Megpunnas fell in with a man by name Cheyna, his wife, son, and two daughters, in the town of Furrknuggur in the Goorgow district, searching for employment and subsistence. On the pretence that they could procure respectable service for the man, they prevailed upon the family to accompany them towards Delhie.

They lodged at night under a large tree, near the village of Bugungee, where the mother, father, and son were murdered and their bodies buried. A part of the gang in the morning came back to a temple near the village of Sonah, with the two girls Peeamla and Sundulee, and after resting with them there for some hours, they put them into a bullock cart belonging to Rambuksh, one of the gang, and took them to Sonah, where they lodged them in the house of Gyana, a native woman of the Gojar caste, in the evening another woman of the same caste came and purchased the two girls from Rambuksh, for the sum of 100 rupees and took them home to her own house.

The Jemadar of the Police Thanah of Sonah happened to pass the house of this woman the next morning in search of some goats, and seeing the two girls crying and sobbing at the door where he had never been in the habit of seeing girls before, he asked them what distressed them. They told him that their parents had been murdered; and he took them forthwith to the Thanah. Soon after, a man, by name Surooha, came up, recognized the girls, and stated, that he was the brother of their father, that he had come with the family to Furrknuggur in search of employment about two months before, and there left them to look for service, that some days before he went back, and learned from the people that the family had left the

town with some people of the Bhoguree caste some days before, and unable to trace them, he had come to the Thana to give information.

The children were taken to the Magistrate of Goorgow, who secured the greater part of the gang, and sent the two children with the Thanadar, to the place where they had slept on the night that their parents were murdered. The children pointed out the spot under a large tree, and the people of the village of Bungungee told the Thanadar that they had seen such a party as the children described, lodging under the tree on the evening of the night they mentioned. Search was made for the bodies, and the grave in which they were buried was found with some few of the bones, but the greater part had been removed either by jackals, or by the members of the gang still at large, on hearing of the arrest of their associates. Many articles of property belonging to the murdered persons were found upon the gang, and recognized by the children and by their uncle; and the case was tried by the Sessions Judge, and forwarded for revision and final orders to the Sudder Nizamut Adawlut at Allahabad.

Five of the gang, Motee, Somaira, Lulloo, Jysook and Bhyroom, were sentenced to death, and executed on the 29th May, 1834. Futteca and Umuree, two women, were sentenced to imprisonment for life; four men were sentenced to six months imprisonment, and to a further imprisonment of six months under a requisition of security for their future good behaviour, and eleven were acquitted and unconditionally released. Motee, Lulloo and Bhyroom, three of the men hung, were sons of Umuree, one of the women sentenced to imprisonment for life. She had three other sons in the same gang, Roopla, Futteca and Jysook, and their father Dewas, who all continued to follow the same trade of murder.

About the year 1831, a gang of Megpunnas fell in with a family, consisting of a man, his wife, and two young daughters, on

their way from Kuroulee to Delhie in search of service. The female members of this gang prevailed on this family to lodge with them the first night under some trees near the village of Sheergurh; and the next day the family went on with the gang to a deserted village on the right bank of the Jumna. Here at night the mother and father were strangled and their bodies thrown into the river. The children were taken to the homes of the gang at Jhujjur, by Dheera and his wife, and there sold to Surbolund Khan, an officer in the service of the Nawab. He sent the two girls to his family in the village of Sumana.

The rest of the gang went to the village of Goburdhun, near Muthura, where they fell in with a Mussulman and his wife, and two children, a boy and a girl, going to Delhie in search of service. They prevailed upon this family to return with them towards Jhujjur, promising to use their influence in procuring the man service with the Nawab. Passing through Furrknuggur, they encamped with this family on the other side of the town under some trees, and at night they strangled the two parents, tied their bodies up in cloths, carried them off to some distance and buried them. The children were taken to Jhujjur where they were sold by Kheama, the principal leader of the gang, to Munnoo, an officer in the service of the Nawab, for sixty rupees.

Lieutenant MILLS had the following conversation with one of the two men, who described this last murder, Dheera.

Q. You have stated in your various depositions that you invariably preserve the children and sell them. Are you not afraid that these children will disclose the manner in which you got them, and thereby get you into trouble?

A. We invariably murder our victims at night, first taking the precaution to put the children to sleep; and in the morning we tell them that we have purchased them from their parents who have gone off and left them.

Q. You seem to have been in the habit of selling children in

all parts of the country. How have you avoided being apprehended?

A. The children are seldom aware of the fate of their parents; and in general we sell them to people very well acquainted with the nature of our proceedings.

In the latter end of January, 1838, a gang of Megpunnas fell in with a man and his wife, Brahmins, with their two children, one five and the other six years of age, in the bazar of Sohunput in the Delhie territory; and under the usual pretence of using their influence to procure the man good service, they prevailed upon the family to accompany them towards the capital. The gang consisted of the three surviving sons of Dewa, whose brothers had been hung at Delhie, and their mother sentenced to imprisonment for life. Roopla Jemadar and his two wives, Radha and Rookmune, another woman named Manoo, Sahib Sing, Mohna, and another man named Roopla, the son of Sewa, going on to the banks of the Ganges, the mother and father were persuaded to go down to the river on some pretence or other, and they were there strangled by Roopla and Futteeah, two of the sons of Dewa, and the other Roopla assisted by his father Sewa. Their bodies were thrown into the river, and the next day the gang proceeded with the two children to Dutoonlee, where they were all sold to Doomee Brinjarra, of that place, by Sahib Sing and Mohna, who had taken them from the rest at a valuation of forty rupees. Going on to Bhughut, the whole gang was some time after arrested by a party detached after them by Lieutenant MILLS, before whom they all confessed.

The two Rooplas described all the particulars of the murder; and the two wives of the leader described how they had been roused at midnight and persuaded to go down to the water-edge, and how the children had been disposed of afterwards. The former husband of Rookmune, one of his wives, had with his mother and father been murdered in the same manner on a former occasion as already described.

About the year 1830, a gang of Megpunnas under Khema and others, fell in at Muthura, with a family consisting of a man, his wife, their two sons, and a daughter, searching for employment and subsistence; and on the usual pretence of using their influence to get them service among their friends, they prevailed upon them to accompany them towards that city. They strangled the mother, father, and eldest son at night, near a temple outside the town of Furruknuggur, and buried their bodies in two pits dug for the purpose. In the morning they lighted a fire over each of the two graves to efface all signs, and then proceeded with the youngest of the sons and the girl to Jhujjur, where the girl was sold by Amree, who is now in the Delhie jail, to Alee Khan Russaldar, for sixty rupees, and the boy was sold by Khema to some other person.

The first Confession of Khema, alias Nursing Dass, a Jemadar of Thugs, taken in my presence on the 1st September, 1838.

My real name is Kheama, but I have assumed that of Nursing Dass, my caste was formerly a Naek, and now a Byragee, or religious mendicant, in which disguise I inveigle travellers; my family formerly resided at the village of Khirnee, in the Jeipore states, and have been Dacoits and Thugs for some generations.

Malum Sing, my great grand-father, was a Dacoit, and used to commit Dacoitee with Rughoonauth Sing, resident of Lama; he had formerly 60 sirwars; Show Sing and Banee Sing, were all Dacoits, and used also to accompany Rughoonauth. My grand-father went to Mooltaun, where he became a servant of Mohurum Sing, a Mooltaunee Brinjarra, and learnt from him the system of Thuggee, as well as the language now used by our gangs. He remained some time in Mooltaun and then returned home and instructed his son Maun Sing in the use of the Roomaul, after which he went back to Mooltaun and died there. Show Sing, my father, had become expert in the use of the Roomaul on the death of his father, and was in the habit of

going on expeditions with Motee Sing, and other men of the Bawurree caste. About forty years ago, I arrived at the years of discretion and was forthwith initiated by my father into the art of gaining a livelihood by murdering travellers with the Roomaul, or handkerchief, and went on an expedition with a gang of Thugs called the Totakallbailee or Supairawallas, who are a class of men that carry about snakes and perform all kinds of tricks with them.

The following are the names of the principal Jemadars whom I was in the habit of going on Thuggee with.

Motee Sing Bowree, who had a gang of twenty men.

Bhuwanee Sing, ditto fifteen ditto.

Geean Sing Rajpoot, ditto twenty ditto.

Choteea, ditto twenty ditto.

Show Sing, my father, had a gang of fifteen men, who, with the above Jemadars and their gangs, murdered eighteen treasure bearers near Boondee in Kotah, but I was not present on this occasion, and cannot give the full particulars of it. I heard, however, that several of the gang were arrested after this murder, and fourteen were blown away from a gun.

After this affair, I and eleven of the gang left the Jeipore states, and became a disciple of Alik Ram's, and adopted the disguise of a religious mendicant. Alik Ram bestowed on me a standard and a nukkara, or drum, which induced others to join me, since which I have carried on the trade of Thuggee.

After the capture of Bhurtpore, Nanoo Sing Brinjarra, and four other Byragees, residents of Kurroulee, came to me with four travellers, and their four children, and invited me to participate in their murder, which I consented to, and with the assistance of my gang, we strangled the whole of them, preserving the lives of the children whom we sold at Jeipore for 120 rupees, half of which was divided amongst the members of my gang. After this affair, I resolved on selecting for my victim the poorest class of travellers, and murdering them for their children, for whom there was so great a demand in all the great

cities ; since which I have committed the following murders, the particulars of which I will detail as I may remember. -

Q. From whom did you learn the language made use of by your gangs, and define your technical terms for the following words ?

A. I learnt it from my ancestors, and will give every information in my power regarding our language, which we call Pharsee.

Child,	Jonkula, or Khontura.
Female child,	Jonkulce, or Khonturee.
Traveller,	Kour.
A Family of travellers,	Taiwa.
A Poney,	Bugeela.
A Horse,	Kharka.
A Mare,	Kharkee.
A Bullock,	Koupura.
A Cow,	Rankuree.
A Camel,	Lungoda.
A Rupee,	Goonā, alias Karra.
A Gold-mohur,	Than, alias Khor.
A Pice,	Joda.
A Necklace, or Huslee,	Taglee.
Ear-rings,	Koorkee.
A Nose Ornament (Nuthnee,)	Nukeelee.
Clothes,	Kapka.
Bracelets,	Kotanka Nugaila.
Cooking Utensils,	Chunka.

Numerical Numbers.

One,	Ek.
Two,	Durroo.
Three,	Turroo.
Four,	Churroo.
Five,	Chaudroo.
Six,	Churroo.

Seven,	Satoo.
Eight,	Atkulloo.
Nine,	Nurroo.
Ten,	Dusroo.
Eleven,	Girroo.
Twelve,	Baproo.
Thirteen,	Eak Bubabroo.
Twenty,	Cheep.
Thirty,	Dairce.
Forty,	Ralliss.
Fifty,	Ruchass.
Sixty,	Raat.
Hundred,	Beekur.
Two Hundred,	Durroo Reekuree.

The Roomaul or handkerchief	Khalleepra.
used in strangling travellers,	
A strangler who uses the Roomaul,	Lughar Dass.
To look out for travellers,	Megpunna ko choong lho or chaum lho.
Thuggee,	Megpunna.
An Inveigler,	Maigha.
A poor traveller,	Khalee khoruch.
A man,	Kulma.
A woman,	Kulmee.
This traveller has considerable property,	Iss khulma kee runnee puk- heela buhoot hai.
Ditto ditto ditto,	Iss kour kannee chumall bu- hoot hai.
Property,	Chumall.
Dont allow your traveller to escape,	Thanga dauluggee oon cheep- wanut dejoura.
He has escaped,	Chotwa.
A bag of money,	Chouklee.

A strangler,	Khulleepur dass.
To murder,	Lugharna.
To seize the hands of travellers,	Kote kupurna.
To seize the feet,	Chank kupurna.
The man who seizes the hands of the travellers,	Kotteca.
The feet,	Chaukeca.
The head,	Thannee.
The throat,	Nurma.
The hands,	Kote.
The belly,	Jour.
The eyes,	Chorkuttee.
The tongue,	Lallkee.
The mouth,	Khundroo.
A dead body,	Katkee.
Place the body on your head,	Katkee tamecapur dhur llo.
A dry well,	Chursaira reekhai.
A well with water in it,	Ditto narkho.
A donkey,	Chumaila.
The earth,	Raince.
The kussee, or pick-axe,	Kussaila.
A scout placed on the road when the gang intend murdering travellers,	Suwailla.
The carrier of the dead body,	Rumaila.
The expression used by the scouts to let the gang know of the approach of travellers,	Dans ooree hae ya mukkhee.
The expression made use of by the scouts to let the gang know every thing is safe,	Mukkhee ooree hae.
To sleep,	Purrola.
To awake,	Khopo.
Awake such a person,	Kohokurlao.

Expression used by the gang in communicating to each other, the travellers have awoke from their sleep,	Baet ja ganja soolfa pie be.
An expression used by the Jemadars to put the gang on the alert,	Khulleepra dass ya lughar dass aao soolfa pee lho.
One of the signals for murdering travellers,	Oot bhacee highar chouko.
Whom shall we murder first,	Bhaipaila dum koan lugawaga.
A sword,	Darratee.
A shield,	Kaplee.
A gun,	Dawallee.
A spear,	Khoproo, alias Buttanee.
A knife,	Bailree.
A stick, or latthee,	Kattanee.
A charpoy,	Sallaree.
A bow and arrows,	Surkundee.
A Brahmin traveller,	Thamna.
A Mussulman ditto,	Tothroo.
A Rajpoot ditto,	Koodee, alias Tuttee.
A palankeen bearer,	Jalleca.

Q. Do you worship any Goddess?

A. Yes, Kallee, and we always make an offering to her before opening an expedition and sacrifice a goat in her name in the following way. We get a light and throw ghee and some frankincense upon it, which the Jemadar takes in his hands and places it on the goat's head, and he then takes some rice and throws it also on the head of the goat, which, if he should move, the omens are deemed propitious, and the Lughar Dars, or stranglers, rise up and slay off the head of the animal which is presented to Kallee, and the Jemadar marks the forehead of all the members of the gang with its blood, and the omens are deemed favourable for the opening of the expedition.

Should the goat, on the contrary, not move its head when the

rice, &c. is thrown upon it, the omens are deemed unfavourable and nothing would induce us to go on an expedition. We feast on the flesh of the goat after sacrificing it, if the omens have been pronounced favourable.

After the sacrifice of the goat in the name of the Goddess (Kallee) we observe the call of the partridge and the jackal. If the partridge calls on the left, and then on the right, we consider it favourable, and call it the omen of Daoo, and immediately commence an expedition. While on the contrary, if the partridge should only call from the right or left, we deem it unfavourable and defer our departure.

The call of the jackal on the left is considered propitious, and on the right the contrary. The call of the jackass on the right is also pronounced to be favourable, as well as a deer crossing from left to right, and if reversed, the contrary.

Q. Do you make any offering to the kussee or pick-axe?

A. Yes, we place it before the light which we consider sacred, and after covering it over with sweetmeats and frankincense, offer up our prayers to it.

Q. What caste do you call the Naeks?

A. They were originally Rajpoots, and trace their origin from a village in the Jeipore states called Khirnee, where Ramchunder quarrelled with Purusram, a great man of the Rajpoot caste, and put to death every one he could find of that caste, which induced the people to adopt that of Chumar, Nack, &c.

Q. How many clans are the Naeks divided into?

A. Chowrassee, or eighty-four. The names of those I recollect are,

Rajawuth,
Bhutteeae,
Rattour.

Q. Relate the men you may be acquainted with, who follow the trade of Thuggee?

A. Mohun Sing, caste Bawurree, son of Motee Sing, resident

of Kalamang near Rajghur, who has a gang of fifteen men, and was present with me at Kotah and at other affairs.

Bowdree Sing Jemadar, son of Ooday Sing, caste Rajpoot, who has a gang of twenty men.

Sewa Sing, age 40, caste Rajpoot.

Luchmun Sing, „ 40, ditto.

Khan Sing.

Ooday Sing, „ 50.

Hookoom Sing.

Bay Sing, „ 45.

Maun Sing, Brinjarra, resident of Nannooa, in the Jeipore states, who has a gang of fifty Thugs.

Namroo Sing, Brinjarra, son of Ooday Sing, resident of Seekur in the Jeipore states, and has a gang of one hundred men.

Decannauth Jogee, son of Totanauth, resident in the Jeipore states, has a gang of one hundred men.

Bichaonauth Jogee, son of Mauncenauth, resident in the Jeipore states, has a gang of one hundred men.

Totanauth Jogee, age 30, son of Kurrucknauth, residing in the Jeipore states, has a gang of fifty men.

Deara Jemadar, age 60, caste Naek, resident of Lughana in the Jeipore states, has a gang of twenty men.

Q. When do you consider a man capable of using the Khalleepra or handkerchief?

A. After a Thug has been on two or three expeditions, and we find him a clever expert youth, he generally entreats to be instructed in the use of it, which is done in the following way. A part of the gang go into the jungle, and spread a cloth on the ground, upon which they place a light and the Ungoocha or Khalleepra or Roomaul in front of it; they then throw some ghee and other frankincense on the lump, and if it should blaze freely, the omens are deemed propitious, and the Khalleepra is given to the Lughar Dass, who receives in general an extra rupee for the duties of his office.

(Signed) C. E. MILLS.

The first Confession of Gopaul Dass, son of Khema, Jemadar of Thugs, resident of the Jeipore states, by profession a Thug, taken in my presence on the 22d of August, 1838.

Q. From whom did you learn the crime of Thuggee?

A. From my parents, who have been Thugs for many generations.

Q. What do you understand by Thuggee, and what term have you for it in your own language?

A. We call it Lugar Dass, which signifies murdering travellers with a handkerchief.

Q. Relate the murders you may have committed after your release from Muttra?

A. I left my home at Karr, in the Muttra district, with a gang of 20 or 25 Thugs, under Gurreeb Dass Jemadar, and we reached Goburdhun by the usual stages, where Gurreeb Dass succeeded in inveigling eight travellers, viz. four men and four women of the Hindoo caste, and eight of their children, and persuaded them to accompany us. Passing through Shahpore, we reached Belochepore in three or four days, where we encamped in a garden. During the night Gurreeb Dass invited the travellers to smoke the hookah, and gave the following signal to the stranglers, "Kappree-ka-lee-lughar-girro," which signifies, murder them with your roomauls, and the eight travellers were strangled.

We threw their bodies into the river, and the following morning proceeded with their eight children to Buncharce, to the Harrol Thana, where Byroom Kotwal, my uncle, left the gang with two children for Delhie, and the remainder of the gang, with six children, went to the village of Bhoora in the district of the Paloundee chief, who, hearing of our arrival, ordered us all to be sent to Paloundec, and took the children away from us, and asked us the price of them, which we said was 150 Rupees, and he then sent his sepahces to take the whole of the children away from us, and confined us for four months, and afterwards gave us our release, instructing us not

to communicate to any one the particulars of our arrest. After getting my release, I returned home.

Q. Do you think the Paloundee chief has now the children he took away from you?

A. Yes.

Q. Do you know what became of the children Bhyroem took with him to Delhie?

A. I cannot say.

Q. Describe the appearance of the people you murdered?

A. 1st. One man of the Jat caste about forty years old; another thirty years; a third about twenty-five years, and a fourth about twenty years. One woman, about twenty years old; two about twenty-five years, and the fourth, thirty-five years. A description of the children plundered:—

1st. A female child about 12 years old.

2d. ditto „ 10 ditto.

3d. ditto „ 8 ditto.

4th. ditto „ 9 ditto.

5th. ditto „ 6 ditto.

6th. A boy „ 8 ditto.

7th. ditto „ 6 ditto.

8th. ditto „ 6 ditto.

Q. State the names of those who were apprehended by the Paloundee chief?

with my father Khema Jemadar's gang, the particulars of which are as follows :

We forming a gang of twenty-four men and women, left our village in the Muttra district, and proceeded to Goburdhun, by the usual stages, where the mother of Jogee Dass won the confidence of two travellers and their four children, two male and two female ; one about eight years old, and the other a boy in arms, and brought them to our encampment.

The following morning we continued our journey with the above family and reached Biswassee, near Kote Kassim, in ten days, where we encamped, and after dinner my father, Khema Jemadar, directed the Lughar Dass to be prepared with their handkerchiefs, and then gave the signal when the two travellers were strangled by Bhoora, at large, and Salig Dass, at large.

After they were dead, I, Jankee Dass, Salig Dass, Bhooree, Jewun Dass, Hookuma Brinjarra, Byroom Brinjarra, Mungla Brinjarra, Tiloka Naek, and Sooja, took the two bodies up, and carried them to a nullah about two coss distant, where they were buried. We passed some days at Biswassee after this murder, and Edoo, a prostitute of Rewarree, came to the gang and purchased two of the children, and another was given to the brother of Kassim Khan of Kote Kassim ; after which we returned to Gobindgurh.

Q. Can you disinter the remains of these two travellers ?

A. Yes.

Q. Do you think Edoo has still the two children belonging to the two travellers ?

A. Yes.

Q. Relate the names of the Thugs concerned in this murder ?

A. Khema Naek, father of deponent, in jail.

Ruttun Dass, son of Khema Jemadar, brother of deponent, in jail.

Gunga, wife of Davee Dass.

Davee Dass, in jail.

Bucktee, wife of Khema, in jail.

Radha, wife of Davee Dass, in jail.

Byroom, Kotwall, brother of Khema Jemadar.

Gurreeb Dass, son of Chyn Dass, and nephew of Khema Jemadar.

Salga, nephew of Khema Jemadar, son of Choitun.

Lalla Naek, at large.

Chenganath, alias Chunga, in jail.

Jankee Dass, } brother of Alkha, }
Bhoora Naek, } in jail, } at large.

Chutter Dass Naek, brother of Jankee Dass, at large.

Sooja Naek, at large.

Tiloke Naek, ditto.

Hookuma Brinjarra, adopted by Daoo Brinjarra.

Kalleca, age 25, Brinjarra.

Byroom „ 40, ditto.

Mungha, „ 22, ditto.

The wife of Lalla.

Geeanee, the wife of Jankee Dass.

Ramla Naek, daughter of Byroom Jemadar.

Suroopee, wife of Sewa, in jail.

Roorce, wife of Gurreeb Dass, ditto.

Radha, the adopted wife of Salga.

Q. What may be your technical term for a grave, and the dead body of a traveller?

A. The former we call Chursaida, and the latter Kallkee. Kallkee chumair dho, signifies, place the body in the grave.

(True Translation.)

(Signed) C. E. MILLS,

A. G. S.

THIRD CONFESSION.

About ten months ago I left my home at Gobindgurh, with a gang of six or seven Thugs, and a Hindoo woman about forty years of age, and her two children, whom I inveigled from the Gobindgurh bazar, and prevailed on her to accompany us to a village about three coos distant, where we all encamped in a

temple. In the evening I and two or three others of the gang went to the Zemindar of the village, and asked him to give us some wood to burn the body of one of our relations that had died. The Zemindar replied, that they would assist us in interring the remains, which I communicated to the gang on my return, upon which Pudma Jemadar gave the signal to the Lughar Dass, or strangler, and she was instantly murdered by Shewlall Brinjarra; we buried her body in the temple, and the following day proceeded with her two children to a village a short distance off, and sent to call Saijoo Brinjarra, who purchased them from Gurreeb Dass, and after dividing the spoils, we all separated and returned home. I received six rupees as my share.

Q. Can you produce the remains of the woman?

A. Yes, I can.

FOURTH CONFESSION.

About eight months ago I left my home at Gobindgurrh, in company with four or five Thugs, and proceeded to Karr, and from thence to Gobindgurrh; leaving that place on the Gotondee road, we met four travellers of the Alwar caste, viz. one man, one woman, and their two children, whom we prevailed on to accompany us to a village near Gopaulgurrh, where we sent a man to my father at Gobindgurrh for some more Thugs, who directed Byroom Jemadar, Rama, Chutter Dass, and Lalla, to join us, which they did in the course of ten days; after their arrival Pudma Jemadar gave the order to the Lughar Dass, and they were strangled by Luchee Brinjarra, Kulleean Brinjarra, and Byroom. The bodies of the two elderly travellers were carried a short distance off and interred, and that of the woman was thrown into a hole.

The following morning we continued our journey with the two children, and arrived in the course of eight or ten days at Raepore, where we sold them to Saijoo Brinjarra for 40 rupees, and then returned to our homes.

Q. Can you disinter the remains of these bodies?

A. Yes.

FIFTH CONFESSION.

I left my village at Karr, in the Muttra district, and proceeded to Deeg, where I met the gangs of Kaner Dass and Toolsee Dass (in jail) assembled, whom I joined, and found that they had inveigled into their company a woman about thirty years old, with her three children, whom they invited me to assist in murdering.

We accordingly left with the woman and her family, and went to a village about two coss from Deeg, which we reached late in the evening, and after dinner Toolsee Dass gave the following signal to the Lughar Dass, "Lughar llo," and the woman was instantly strangled by Bheema Brinjarra, afterwards I, Kaner Dass, and several others went to the Zamin-dars of the village and told them we had lost one of our relations, and wished to purchase some wood to burn her body, which they gave us, and we returned to our encampment and burnt the body of the woman that night. After this we continued our march to the village of Kama, where Motec and Ghassee inveigled another woman and her three children, and brought her to our encampment. The following morning we took this family to a small village about two coss from Kama, and murdered the woman and her eldest daughter that night. The stranglers were Beeja and Mungula.

After burning their bodies we returned to our former encampment, and then went to Becana with the whole of the children, and sent a man to call Saijoo Brinjarra, who purchased two male and three females from Toolsee Dass, Kaner Dass, and Gurreeb Dass. I received only two rupees as my share, and then returned home.

SIXTH CONFESSION.

About four or five months ago I, Gurreeb Dass, and others were living at Gobindgurh, and Mankee, the wife of Jawa Dass, inveigled from that bazar an old woman and her daughter,

about eleven years of age, of the Hindoo caste, and brought them to our house, and after passing some days with us, we, forming a gang of ten or twelve, left Gobindgurh in their company and proceeded to Hursoulee Monpurree, a village about two coss from Gobindgurh, where we encamped in a temple, and then went to the Zemindars of the village and requested them to contribute some wood for the purpose of burning the body of our relation, which they did, and we returned to the temple where the gang were encamped; during the night we awoke the old woman, and Gurreeb Dass Jemadar gave the signal to the Lughar Dass, to be prepared with the roomaul, and she was instantly strangled by Luehmun Dass.

The following morning we continued our journey with the daughter of the murdered woman, and sold her to Nuthun Brinjarra for sixteen rupees; after this we returned to our homes.

SEVENTH CONFESSION.

About a year ago, I and my gang won the confidence of three Brahmin travellers en route from Kotah to Muttra, and proceeded with them to Sikree, where we all passed the day and then continued our march. The following morning, after having gone about a coss and a half from Sikree, we put up for the day at a village three coss from Kama. In the evening Gurreeb Dass gave the signal, and two of the travellers were strangled by deponent and Jawahir Dass. We buried the body of the woman and threw that of the man down in the jungle.

After this we all went to Nuggur with the remaining female traveller. I then took her with me to my home at Gobindgurh, and after passing some days there, I went with her to Jeipore and sold her to Gungaram Jat, resident of Jeipore, who parted with her again to Lalloo, a prostitute of that place.

The following is a description of the travellers who were murdered :—

- 1st. Brahmin, about thirty years of age, a male traveller.
- 2d. Ditto, female, forty ditto.

The female Brahmin traveller, whom I sold at Jeipore, was the wife of the Brahmin whom we murdered.

EIGHTH CONFESSION.

About eleven months ago, after my return from Jeipore, I remained about a month at my home, and then left on another Thuggee expedition. We arrived at Nuggur by the usual stages, and there inveigled an old woman and her three daughters, whom we prevailed on to accompany us to the village of Pucharee, in the Jeipore states, which we reached in two or three days.

After leaving that village, we came to some nullahs, where Pudma Jemadar gave the signal, and the old woman and her eldest daughter were strangled by Newul Dass and Jeeta. We threw their bodies into a nullah, and took her two children with us to Jeipore, one of whom was sold to Bridgelall, and another to Saijoo, Brinjarras, for ten rupees.

Q. Did you get any property from these travellers?

A. No.

Q. Can you disinter the remains of these victims?

A. No, they were thrown down in the jungle and discovered by the police.

NINTH CONFESSION.

About eight or nine months ago, or during the Hooly festival, Chanda and Nurba, two men of the Naek caste, residents of Gheejgurh, in the Jeipore states, and Toolsee Dass, Gunga Dass, and Ghasee, residents of Deeg, came to my home at Gobindgurh, and informed me of the dispatch of some treasure bearers who were going from Rajghur to Sikree, and I sent back Chanda and Nurba to Rajghur to find out the day of their departure, who did not return agreeable to their promise, and Toolsee Dass and Gunga Dass returned to their homes at Deeg; and a few days after these two men left, Chanda and Nurba brought us intelligence of the arrival of the treasure carriers, whom we prevailed on to stop at our house at Gobindgurh, and then

a party of us left in his company and murdered him in a water course, about two coss west of Gobindgurh, and carried his body a short distance off and buried it in a nullah. We got from him 494 Rajgurh rupees, of which I received 74 rupees.

Q. Can you exhume the body of this traveller?

A. No.

Toolsee and Gunga Dass came and demanded a share of the plunder, but I assured them that I had not murdered the treasure bearer, who was dispatched by a Mahajun from Sikree in the Blurtpore states, the particulars of which will now be learnt by reference to the local authorities at Sikree.

(Signed) C. E. MILLS,

A. G. S.

The first Confession of Geean Dass, son of Aundadoond Jemadar, easte Naek, resident of Jowlee, taken in my presence on the 3d of September, 1838.

Q. How many sons has your father Aundadoond Jemadar?

A. By his first marriage he had two sons, Chutter Dass and myself, and by the second marriage Ghassee, Gopaul, and Gobind.

Q. How many brothers had Aundadoond Jemadar, &c.

A. One Gopaul Dass, who is dead.

Q. How many of your brothers follow the trade of Thuggee?

A. Gobind and Chutter Dass.

Q. From whom did you learn the system of Thuggee?

A. I left my home at Jowlee and went to Gobindgurh, where I found the gangs of Khema and Jewan Jemadars, who instructed me in the use of the Roomaul or Khalleepra, and asked me to accompany their gangs on a Thuggee expedition, which I consented to, and we, passing through Ulwar, encamped in a jungle a short distance off, and deputed five Thugs to go in search of travellers, who joined us shortly afterwards with two

elderly travellers and their four children, who spent the day with us, and in the evening the parents of the children were prevailed upon to accompany a party of Thugs to a convenient place for their murder, and strangled by Jawahir Dass and Bal-luck Dass. We carried their bodies to a nullah called Nuddeé, about two fields from our encampment, and threw them into it; the four children of the murdered people were sold to a Brinjar-ra, at Raepore, for 40 rupees, by Sewa Dass, Joda Dass, Salig Dass, and Khema Dass, of which I received 1 Rupee as my share.

Q. How many daughters had Aundadoond Jemadar?

A. One, named Rookma, who was married to Luchmun Dass.

SECOND CONFESSION.

After my return from my first expedition, I remained some time at home, and then left Jowlee with a gang of ten men and women for Goburdhun, and not succeeding in finding any travellers there, we returned via Ghatandee, where Hurree Sing, (a prisoner in jail,) induced us to remain, while he went back to Gobindgurh in quest of travellers. He rejoined us the following day with a family consisting of one man, one woman, and six children; when he arrived, we concealed ourselves in the jungle, and afterwards introduced ourselves to them and prevailed on them to accompany us to the village of Iklaira, and encamped about a coss from it in a northerly direction.

In the evening, we availed ourselves of a favourable opportunity for our designs, and murdered the two elderly travellers, and three of their children, who were not of a sufficient age to dispose of; the bodies of these five victims were taken up by Mohun Dass, Hurree Sing, Joda, Luchmun Dass, and thrown into a dry well about one coss north of the village of Iklaira, which is about one coss from the city of Deeg. The three other children belonging to the murdered people were sold to Nuthoo and Byroom Brinjarras, for 15 rupees, of which I received 7 annas as my share.

THIRD CONFESSION.

After my last expedition, I remained some time at my home and then left on another Thuggee expedition with the gang of Salig Dass, who won the confidence of a female traveller and her three children, and prevailed on them to pass the day with us at Nuggur, and the following morning we took them to a deserted village, and the female traveller and one of her children were murdered that night by Jowahir Dass and Salig Dass; we carried their bodies to a well about half a coss east of the village and threw them into it.

The two remaining female children of the murdered traveller, we took with us to a village north of Nuggur, and sold them to two Brinjarras named Beerbull and Motee, of which I received 6 annas as my share.

Q. Can you point out the well in which you threw the bodies?

A. Yes.

FOURTH CONFESSION.

After my return from the last expedition, I remained two months at home and then left my house at Jowlee on another expedition. On our arrival at Nuggur, we were joined by five other Thugs, and Hurree Sing Brinjarra succeeded in winning the confidence of two travellers, one male and one female, and their three children, who were prevailed on to accompany us to Jonatra in the Bhurtpore states, which we reached in three days, and encamped at a small village about a coss from Jonatra. In the evening we murdered the two elderly travellers, and one of their children, who was too old to dispose of; their bodies were carried away by Hurree Sing, approver, and Luehmun, and thrown into a well, and the two remaining children of the murdered people were sold to Motee and Beerbul for 16 rupees, of which I received 7 annas as my share.

Q. Can you point out these bodies?

A. Yes.

FIFTH CONFESSION.

After my return from the last expedition, I remained some days at my home at Jowlee, and then left with a gang of ten men on another expedition; we arrived at the city of Luchmurgurh, and from the bazar of that place, Hurlall won the confidence of a male traveller and his two children, whom we prevailed on to accompany us to the village of Biswassee in the Jeipore states, and the following day to the ghat of Jamroulee; in the evening the elderly traveller and his son were strangled by Salig Dass and Luchmun Dass; the bodies of the travellers were carried a short distance and thrown down in a jungle; after which we returned with the remaining child to Ulwur and sold her to Bhuppoo Brinjarra, at Raepore, for 16 Rupees. We got from these travellers some cooking utensils and a poney.

The poney belonging to these travellers died from starvation.

I have now related the particulars of every murder I have been concerned in, excepting the one perpetrated in my father Aundadoond Jemadar's house at Jowlee, the particulars of which I have previously detailed.

(True Translation.)

(Signed) C. E. MILLS,
Asst. Genl. Supt.

The Confession of Gecan Dass, son of Aundadoond Jemadar, taken in my presence on the 17th September, 1838.

About eight or nine months ago, I left my home at Jowlee, with a gang of fifteen men on a Megpunna expedition, and we reached Kumair in three days, where Mungalee, Sewa Dass, Doonga, and his mother, inveigled from that bazar two travellers, one male and one female, and their two children, one twelve years of age, and the other ten, of the Jat caste, and they afterwards succeeded in winning the confidence of two travellers of the mallee caste and their two children, and brought them to

our encampment. The following morning we prevailed on them to accompany us to a village five coss from Kumair, called Bhagwalla, where we passed the night; early the following morning we continued our journey, and passed the day in a jungle near the village of Nunbur. In the night I awoke the two Jat travellers and gave the signal (Lughar lho) to the Lughar Dass, and they were strangled by Dhooma and Mungulee. After disposing of these, we awoke the two mallee travellers, and they were strangled by Mohun and Luchee. The bodies were carried a short distance off and thrown into a well which I can point out.

We returned with their children to Jowlee, and a few days afterwards sold three of them to Chuttroo Jat, resident of Jubbooa, and the remaining child to Beerbull Brinjarra, for ten rupees, which were divided amongst the gang.

Q. Can you disinter these bodies?

A. Yes.

(True Translation.)

(Signed) C. E. MILLS,

Asst. Genl. Supt.

The first Confession of Mahakoor, alias Radha, the adopted wife of Salig Ram, a Jemadar of Thugs, nephew of Khema Jemadar, daughter of Choitun Sing Jat, resident of Subbapore in the Bhurtpore states, taken in my presence on the 17th August, 1838.

About nine years ago I, my mother, father, and four brothers, named

Hurbbujjun, about 15 or 16 years of age,

Lulloo, ditto 7 ditto,

Hurdaio, ditto 5 ditto, and

Geerawur,

left our homes in a bullock cart with the intention of proceed-

ing to Hansie. On our arrival at Dunkour in the Bulundshuhur district, we went to a bunnee's shop, and on our return a party of Brinjarras and Byragees came to our encampment and prevailed on us to accompany them, which we did, and after spending the evening with them, we agreed to continue our march with them in the morning, and passed the next night on the banks of the Jumna. Umree, one of the gang, took me and my two brothers Hurdaia and Lulloo away from our parents, and on awaking the following morning, we lost all traces of them, and when we inquired after them, the members of the gang beat us and threatened to murder us if we made a noise.

The next day the gang took me to Haupper, and from thence to Nyashuhur, where I was shown to some Gypsies, but they did not offer a sufficient sum for me, and I was made over to Khema Jemadar, and my two brothers were delivered to Kirpa Jemadar, who sold them for a pair of silver bracelets and some money, and I was afterwards disposed of to Sallga, a nephew of Khema Jemadar, whom I have lived with since the murder of my parents.

Remarks.

This woman's parents having been all murdered by Thugs, I have admitted her as an evidence, and taken her deposition on oath.

(Signed) C. E. MILLS.

Act. Genl. S. J. K.

SECOND CONFESION.

Q. Relate the particulars of the murder of the two women at Jowlee?

A. About eight months ago, Hurree Sing, Mohan Das, and Gobind Das, won the confidence of a Jannee and her three children, and Saligram, my adopted husband, five Jol's Fakeernee woman and her three children, and the latter was brought to the house of my adopted husband, and the former to the house of Annabaijwari Jemadar, and after passing some

days with them, they were both murdered. One of the children belonging to the Jatnee woman was given to the mother of Mohun Dass, and I do not know what became of the others.

The three children of the Fakeernee woman were sold by my husband Saligram, to Khoshala Brinjarra.

Q. Did you ever attempt to make your escape after the murder of your parents from Saligram who adopted you?

A. Yes, I attempted to run away from him, but was always prevented.

Q. Have you ever accompanied your husband on a Thuggee expedition?

A. No, but I was present at the murder of the Fakeernee woman in Aundadoond's house at Jowlee, who was strangled in my presence by my adopted husband, and her body was carried away by him and Hurree Sing.

Q. Did you not feel any compunction in witnessing these acts of murder?

A. Yes, I did, but I had no opportunity of getting away.

Q. Has your adopted husband any other occupation but murdering travellers for their children?

A. None.

Q. Does he ever return from an expedition with considerable property?

A. No, never more than is requisite for his maintenance.

Q. How many children do you suppose he has attained, by murdering their parents since you have been with him?

A. I should say about twenty.

Q. What may be the occupation of the Thugs' wives, who accompany them on expeditions?

A. They generally inveigle the female travellers and take their families with them for that purpose.

(True Translation.)

(Signed) C. E. MILLS, *Asst. Genl. Supt.*

(True Copy.)

(Signed) C. E. MILLS, *Asst. Genl. Supt.*

The Confession of Oodaitkoor, daughter of Assairam, caste Brahmin, resident of Burrairee, in the Gwalior states, age twenty years, taken in my presence, on the 16th August, 1838.

Q. What is your real name ?

A. Oodaitkoor, which I have never changed.

Q. How did you come to live with Sallga, a Thug ?

A. About five years ago I lost my father, and in consequence of the distressed state of the country, I left my village in company with my mother, brother, (two uncles) Nuthooa and Bugwan, and two cousins Jumnar and Gunga, with the intention of proceeding to Hurdwar for Ganges water.

On our arrival at Muttra, we met Gurreeb Dass and Sewa Dass, who prevailed on us to accompany them, and we all went to their encampment near Husseeagunge, where we found a large gang of Byragee Thugs assembled. We remained with them one night, and the following morning they took away my two uncles and my mother, leaving me with Jewan Dass' wife, whom they murdered, and after throwing their bodies into the river, returned and told me that my parents had gone to the Ganges, and directed me to be left in charge of Jewan Dass' wife.

Q. Did you ever see your two cousins and brother after the murder of your parents ?

A. I saw them once afterwards, and have since learnt that they were sold to a prostitute at Kurnaul.

Q. How did you come to live with Sallga ?

A. He adopted me as his wife after the murder of my parents.

Q. Have you ever accompanied Sallga on a Thuggee expedition since the murder of your parents ?

A. Yes, after the murder of my parents, I accompanied the gang of Nursing Dass, alias Khema Jemadar, to Bhurtpore, where, after passing a couple of months, we came to Furruknuggur, where they inveigled seven travellers with eight chil-

dren, who after passing some days with them, were taken to the banks of the Jumna and murdered.

(True Copy.)

(Signed) C. E. MILLS,

Asst. Genl. Supt.

The Confession of Kaner Dass, son of Bhugwan Dass, caste Naek, taken in my presenee.

About six or seven months ago, I left, with my gang, on a Thuggee expedition with two travellers, one man and one woman, and their three children, whom I inveigled from Jowlec, and prevailed on them to accompany us to Kote, where, not finding a convenient place for their murder, we returned with them in a southerly direction, and sent two children of the travellers in advance with a party of Thugs, while I and the remainder of the gang encamped with their parents in our sirkee or tents, and murdered them during the night as well as one of their children about four months old, who was too young to dispose of; the latter I strangled myself.

We threw their bodies into a hole which I can point out, and sold their other two children to Pursa and Govinda, Brinjarras, for 50 rupees, which was divided amongst us, and I received 3 rupees as my share.

(True Copy.)

(Signed)

C. E. MILLS,

Asst. Genl. Supt.

The first Confession of Hurree Sing, alias Seetal Dass, alias Sewram, son of Dyaram, taken in my presence, on the 22d August, 1838.

In Sumbut, 1890, commonly called the Nubbeea sall, I went

to borrow some money from the Zemindars of my village, and on my arrival at Seekree Futteepore, in the Agra district, I met an encampment of Brinjarras under a celebrated Jemadar, named Rajaram, who invited me to join his tanda or gang. I consented, and proceeded with them to Agra, on their promising to insure me a livelihood, which they did, by murdering travellers and plundering their children. We then, forming a gang of six men and women, arrived at Agra, where Chuttee and Rambuksh, Brinjarras, inveigled a family consisting of one man, two women, four male children, and two females, who were prevailed on to return with us in the direction of Bhurt-pore.

We encamped at a small village on the banks of a tank, about ten coss from Bhurt-pore, and in the evening, Moolloo, Brinjarras, prevailed on the travellers to sit down together, and told me to strangle one of them, as I could not find a more profitable trade than learning the use of the Khalleepra or handkerchief, which I consented to, and operated on one of these travellers, while Rambuksh and another man strangled the other, one of whom was a child in arms. We threw two of their bodies into a well, and the other down in the jungle. Their six children we took with us to Futteepore Seekree and sold them for 80 rupees, of which sum I received eight rupees as my share.

Q. Can you point out the bodies of these travellers?

A. Yes, I can.

Q. Was the body you threw down in the jungle, discovered by the local authorities?

A. Yes.

SECOND CONFESION.

On my return from my first expedition, I remained at home at my home, and then left in an easterly direction, and arrived at Nuggur, I fell in with a gang of Brinjarras, who were directed were in the habit of committing crimes, and were

that I had been on an expedition with Bhimmee Jemadar, they invited me to join them, and we all proceeded to Sirsagunge, in the Mynporee district. While encamped in a garden, a chumar, his wife, and two children came to our encampment, to whom we promised to give employment, and the following morning returned with them in the direction of Bhurtpore, and reached Kumair during the night. Beerbull Jemadar remarked, we will disburse some sweetmeats, and gave the signal to the Lughar Dass, viz. 'Khalleepra feenk-lho,' and the two travellers were strangled by Beerbull Brinjarra.

We carried their bodies a short distance off, and threw them into a well, and then returned with the children of the murdered people to the encampment of Beerbull Jemadar, and sold them for 70 rupees to some Gypsies, of which I received 10 rupees and 4 annas as my share, and then went to the tанда or encampment of Ram Sing Brinjarra.

THIRD CONFESSION.

After the murder of the Chumar and his wife, I went with Ram Sing to Khoosallgurrh in the Kurroulee district, and purchased two Chumar children of a man of the Megpunna caste, and afterwards inveigled a Chumar woman with her two children, whom we prevailed on to accompany us. Ram Sing wished to take them back to the place, where his gang was encamped, which I would not consent to, knowing that they would claim a share of the plunder, and he then sent for his brother Guluba, who strangled the woman; we buried the body in the sand, but I cannot say if it will be now found.

The two children we purchased at Khoosallgurrh, I took home with me, and sold one of them for 60 rupees to Bhooree Kunjur; the other unfortunately died.

FOURTH CONFESSION.

After the affair described in my last confession, I returned home, and after spending some days there, went on a visit to

my uncle Hurkishen Brinjarra, resident of Hindoowan, in the district of the Kurroulee chief, and from thence proceeded with the under-mentioned men;

Rutna Goojur,
Dooda, Brinjarra,
Ghassee, ditto,

to Kurroulee, where I inveigled a woman and her two children of the Jat caste, and Rutna and Ghassee won the confidence of two other women and their two children, whom we intended murdering, but Rutna and Ghassee prevailed on us to forego our intentions as they were very pretty, and adopted them as their wives, giving me and the other members of the gang six rupees as our share.

FIFTH CONFESSION.

I spent two months at home after returning from Kurroulee, and then left with five other Brinjarras, on a Thuggee expedition. On our arrival at Doolepore Bhurree, we encamped in a temple, and Dewula won the confidence of two women and their two children, who after passing the night with us, returned with us towards Agra, and put up at the village of Kurroulee, in the Agra district, where they were strangled by Dewula and Rutna, and after burning their bodies in the bed of a dry nullah, we returned home with the four children and sold them to Dhoomee Brinjarra for 5 rupees.

SIXTH CONFESSION.

After I returned from the last expedition I remained four months at my home, and then went and joined a party of Brinjarras at Futteepore Seekree. After passing some days with them, we proceeded to Agra, and in crossing over the Jumna, inveigled a woman and her two children, and returned with them to the suraie, where we passed the night, and the following morning induced them to return with us towards Futteepore Seekree, and put up at the encampment of Munnoo Brin-

jarra. During the night we prevailed on the woman to leave the encampment, and on the signal 'Huzzoree maup lho' being given, she was strangled by Meena, and after burning her body, we took her two children to Futteepore Seekree and sold them for 15 rupees to some other Brinjaras. After remaining a few days with them, I returned on the Agra road with the same gang, and near that city we won the confidence of a traveller of the Aheer caste, and his child, whom we returned with, and passed a day with them at a village a short distance off. In the evening Moollooa Brinjarra said, Hu'ree Sing sit down and perform the pooja of Decan; on hearing which the whole of the gang sat down, and then Moollooa Brinjarra said to me, 'chillup-lhe,' which signifies, take hold of the hands; 'hum huzzoreea fenkeenghee,' I will throw the roomaul, which he did on my seizing the hands of the traveller. We then threw the body into the Jumna, and proceeded with the child to Futteepore Seekree, and after remaining a day or two there, went to Bhurtapore, where we sold her to a Brinjarra, named Khema, for 25 rupees, which was divided amongst us, after making the usual deductions, and yielded 3 rupees 12 annas to each Thug. After this affair I returned home.

SEVENTH CONFESSION.

After remaining at home about six months, (or about one year and ten months ago,) I went to the house of Ram Sing, Brinjarra, at Sourah in the Agra district, and there found a gang of twenty or twenty-two Thugs assembled, and after offering up propitiation to the Goddess Bhuwannee, and distributing some sweetmeats in her name, we left on a Megpunna expedition. On our arrival at Muddarkhur, we separated in small parties, and I, with a gang of seven men returned towards Agra, and another seven men went in the direction of Furruckabad, and a third gang in the direction of Beabah. I, with my gang, arrived at Agra, and there inveigled three travellers, one man and two women, with their six children, whom we per-

suaded to travel with us towards Muttra, and passed the night at a small village near that place. After dining with the travellers, Ram Sing remarked, 'Khalleepra map lho,' to-morrow we will perform the pooja of Deean, which being one of our signals for murdering travellers.

The three stranglers or lughur dasses were, Ram Sing, at large, Bullah, (one name short.) We burnt the bodies of these travellers near the village of Kana, and took their children with us to Tonk, where we sold them to some Gypsies for 70 rupees; of which I received 7 rupees as my share and returned home.

Q. What became of the gangs that separated from you?

A. They joined us again with three or four children, whose parents they had murdered, and sold them to a Gypsy at Tonk, who has a daughter called Dillara, and they are still with her. After this affair I returned home, and after remaining some time there, I joined the Byragee Thugs, and will relate the particulars of every murder I have committed with them.

EIGHTH CONFESSION.

After my return from the last expedition, I remained three or four months at my home, and then became acquainted with Geean Dass, one of the Byragee Thugs in jail. After passing three or four months with him, I went home and perpetrated two murders with the Brinjarras, and plundered several children, one of whom, named Bhuwannee, and her two sisters, were received from the house of Roopla, Brinjarra, in jail. On hearing of my house being searched, I made my escape and went to the house of Aundadoond Jemadar (in jail at Jowlee), who, after asking me a few questions, discovered I was an accomplished Thug, and invited me to accompany his gang on an expedition, which I did; and on our arrival at Kumair we won the confidence of the following travellers, viz. two men and one woman of the Hindoo caste, whom we prevailed on to accompany us, on pretence of giving them service. They consented, and we continued our march in the Bhurtpore

direction ; near the village of Ukkheegurli, we halted two days, and on the third day, Lallee, wife of Aundadoond Jemadar, remarked that we had no Khalleepra-dall-ne-walla, or strangler, and sent me to call Geean Sing, which I did, and returned with him, who abused his wife for not using the Khalleepra herself.

We all continued our journey with the travellers, and deputed a man to look out for a well, or chursara, in our language, and a convenient one was discovered about two coss distant, when Geean Dass gave the following signal, 'huzzoorreea mappeangee,' and three travellers were strangled by

Gobinda, at large, brother of Geean Dass, in jail.

Geean Dass, in jail.

Mohun Dass.

After which Geean Dass said, 'Katkee-utto churseerree mea jog lao,' which signifies, remove the bodies and place them in the well, which order was obeyed.

We returned with the three children to Jowlee, and sent a man to call Saija Brinjarra, who purchased one of them for 25 rupees, and the two other were sold by Lalla, wife of Aundadoond Jemadar to Pursa Brinjarra, of which I received 5 rupees as my share.

NINTH CONFESSION.

After my return from the last expedition with the Byragee Thugs, I passed some time with Geean Dass, and about seven months ago proceeded with his gang on another expedition towards Muttra. On our arrival at Chuttree, we won the confidence of the following travellers, three women, and their five children, and returned with them in a westerly direction. We passed the day near the village of Budge ; in the evening Geean Dass, suggested continuing our journey, which we did, and after having gone about a coss, the travellers were induced to sit down, when Geean Dass gave the signal 'huzzoorreea map-

But all they were instantly strangled, as well as was one of their children, not being of sufficient age to dispose of.

We then a single body into a dry well, and then sent a man to the S. S. Brinjara, who had got the other children.

Third Confession.

After my confession on my last expedition, I got a letter from Gecan Das, and then left with his gang on another expedition to the Brinjara, and on our arrival at Nuzgur, we encamped in a temple, and sent Madan Das to look out for travellers, and he returned with one man, one woman, and their three children, whom we prevailed on to accompany us in an easterly direction, and passed the day near the village of Jonatra, in the Brinjara district. During the night we awoke the two chiefly travellers on pretence of going to perform our religious ceremonies, and induced them to kneel down for that purpose, when Gecan Das gave the signal, and they were instantly strangled. Two of their children began to lament the loss of their parents, and they were also strangled by Gecan Das in full, and Lachman.

We threw three of the bodies into a dry well, west of the village of Jonatra, and the remains of one of the children into the jungle, which was discovered by the people of the village, and two Hyazees were apprehended who did not belong to the gang; we continued our march to a village near Deeg, and while encamped there, inveigled two women with their five children and prevailed on them to return with us to Jowlee, which they did, and we brought them to the house of Aundadoond Jenadar at Jowlee. The following morning we induced them, to accompany us a short distance from Jowlee and murdered four of them on the road; we threw their bodies into a well, and returned to Jowlee, where we sold the children to Saija Brinjara.

The men detailed in my last confession, were all present at this expedition.

ELEVENTH CONFESSION.

After my return from the last expedition now about four months ago, I proceeded with Geean Dass's gang again on a Megpunna expedition towards Deeg, and on our arrival there we inveigled into our company one male and one female traveller, with their children, whom we prevailed on to accompany us towards Ukheegurh, and encamped near a Syed's tomb. After passing the day with them, we persuaded them to join us in the pooja of Deean, and availed ourselves of the opportunity of murdering them. The stranglers or Lughardars were

Luchmun Dass, and
Gobind Ram.

We carried their bodies a short distance off, and threw them into a dry well which I can point out.

The two children belonging to these travellers were given to Beerbull, Brinjarra, resident of Nuggur, for sixteen rupees, of which I received one rupee as my share.

The whole of the men detailed in my last expedition, were present at this, which was completed in two months.

TWELFTH CONFESSION.

I remained four days at home after my return from the last expedition, and purchased a woman and a child of Buldeawa, a son-in-law of Kheama Jemadar, who, with the father-in-law of Geean Dass, joined our gang, which consisted of the same men and women as those detailed in my last confession, and we all proceeded with the woman and child to a village near Kote, and the former was murdered on the road by Gobind Ram, son of Aundadoond.

We threw the body into a dry well, which I can exhume, and returned with the child to Jowlee and sold her to Saija Brinjarra.

THIRTEENTH CONFESSION.

After my return from the murder of the woman whom I pur-

chased of Goburdhun, a prisoner in jail, I remained some days at my home, and about three months ago left on another expedition, in company with the Byragee Thugs, and on our arrival at Seekree, in the Ulwar states, Mohun Dass won the confidence of two travellers, one male and one female, with their two children, and prevailed on them to accompany us.

We left Seekree in their company, and strangled them about two coss from the place. The stranglers or Lughardasses were, Deponent and Mohun Dass.

We threw their bodies down in the jungle, and they were afterwards discovered by the Zemindar.

Q. What might have been the age of these two travellers?

A. The man was about forty years of age, and the woman about seventy, of the Hindoo caste.

The children belonging to these travellers we sold to a brother of Roopla, Brinjarra, in jail.

Q. Did you inflict any wounds on the bodies of these travellers?

A. We tore off their hands, and left all the clothes on their bodies.

The Zemindars of the village of Seekree are of the Jat caste, and will be able to give every particulars of this murder.

FOURTEENTH CONFESSION.

After the Sewnee affair, I remained a few days at my home, and then went to Deeg, where I met a gang of ten Thugs, and shortly afterwards we inveigled three travellers, one male and two females, with their two children, whom we prevailed on to return with us towards Jowlee, where a party of the Deeg Thugs proposed to accompany us, but they expressed their astonishment at hearing our intention of murdering travellers; we gave them however 2 rupees 8 annas as their share, and proceeded with the travellers to a Chowkee near Gobindgurh, and there murdered them.

We threw the body of the male traveller into a well, and

those of the two female travellers down in the jungle without extracting their clothes.

I can point out the well in which the body was thrown, and the particulars of the others will be learnt from the local authorities.

The two children belonging to these travellers, were sold to Dooda and Munsa Brinjaras.

FIFTEENTH CONFESSION.

After my return from the last expedition, I committed a murder in the house of Aundadoond Jemadar, who was apprehended with several other Thugs by the Jowlee authorities, and I effected my escape, and immediately started on a Thuggee expedition towards Agra. Near Futteepore Seckree we met a female traveller and her child, and returned with them towards Gobindgurh, about two coss from which place she was murdered by Mootee Brinjarra. We threw her body down in the jungle and sold her child to the Gypsies for 5 rupees.

SIXTEENTH CONFESSION.

After my return from the last expedition, or ten days previous to my arrest, I went to Allum Bagh, in the Bhurtpore district, and was disappointed in finding only five Brinjaras, one of whom gave me a rupee for my food, which was to be adjusted the first murder we committed.

We then all left for Goburdhun, and after passing some days there, succeeded in inveigling two women with their three children, whom we returned with towards Deeg, and Gopula, Brinjarra, murdered one of the women outside of the city of Goburdhun, and another woman who had preceded us, we overtook between Deeg and Gobindgurh and strangled her.

The body of the woman murdered outside the city of Gobindgurh was discovered by the police, having been thrown down in the jungle, as also was the one murdered between Deeg and that place.

We returned with the three children to Allum Shah's Bagh, and sold one of them to Byroom Brinjarra at large, and two others to Bonah Brinjarra, nephew of Saija Brinjarra, of which I received 5 rupees as my share, after deducting the one rupee that was advanced to me.

The following are the names of the Thugs concerned, Gopula Brinjarra, resident of Allum Shah's Bagh, and three other men, whose names I am not acquainted with. After this affair, I went to the house of Sallga Brinjarra, and was arrested with him.

MISCELLANEOUS.

The Confession of Hurree Singh, alias Seetal Dass, son of Dyaram, resident of Luchmungurh, in the Ulwar district, taken in my presence, on the 18th August, 1838.

Q. Relate the particulars of the murder perpetrated in the house of Aundadoond Jemadar.

A. I left my home at Luchmungurh and came to the house of Geean Dass, who prevailed on me to stay with him, as he had a gang of 40 Thugs. About two months and a half ago I returned to Luchmungurh, for the purpose of inveigling travellers, and I succeeded in winning the confidence of a man of the Chumar caste, and his sister about 15 years old, whom I prevailed on to accompany me to Jowlee, and brought them to the house of Aundadoond Jemadar, where they remained two days, when Sallga, a nephew of Kheama Jemadar, came to the house and said, he wanted some assistance in putting a chupper on his house; on hearing this, Kaner Dass, Likma, in jail, and others jumped up and endeavoured to persuade the Chumar traveller to accompany us, but he appeared aware of our intentions and went to the place where his sister was sleeping; we however followed him and murdered him outside the door, and deposited his body for the night in the house of Salig Ram, and took it with the body of the woman to a well west of the village of Gungoulee, in the Bhurtpore states, where there

are several peepul trees, and threw it in. The sister of the Chumar was sold to Baldeawa, a son-in-law of Khema Jemadar, who parted with her again, and she effected her escape and related the particulars of the murder of her brother to the Thakoor of the village of Jowlee, who apprehended the following men :

Aundadoond Jemadar, in jail,

Jeewun Dass, ditto,

Ghota Dass,

Heera Dass,

Banee Dass.

They were kept in confinement fifteen days and then released on the security of Roopa, a liquor seller of Jowlee. The Thakoor of the village sent the Chumar girl back to her parents.

Q. You have alluded to the murder of a Brahmin woman in your deposition ; relate the particulars of this.

A. Some days previous to the murder of the Chumar, Mohun Dass brought a woman of the Brahmin caste with her three children, to the house of Aundadoond Jemadar, where she remained six days, and was then taken to the house of Ulkha prisoner, where the female Thugs were directed to perform their religious ceremonies, and the Brahmin woman's attention being attracted by the singing, Jowahir Dass threw the roomaul and instantly strangled her.

Gcean Dass, son of Aundadoond Jemadar, took one of the children, about eight years old, and Mohun Dass, disciple of Gcean Dass, another, about four years old, and the third about a year and a half old, was given to Dowlut Jat, resident of Nugla, in the Bhurtpore states. Gcean Dass afterwards gave his child to Roopa Kular, who afterwards returned it.

Q. Can you disinter the bodies of these victims ?

A. Yes, I can.

Q. What share did Roopa Kular get of this plunder ?

A. Five rupees.

The Confession of Hurree Sing, alias Seetul Dass, son of Dyaram, resident of Luchmungurh, by profession a Thug, taken in my presence on the — August, 1838.

Q. You have been apprehended for murdering the parents of Bhuannee; what have you to state in defence of this charge?

A. Yes, I murdered them. The particulars are as follows: I, in company with Munsa and Doonda, two brothers of the Brinjarra caste, Luchnee, wife of Doonda, Runjecta, nephew of Luchnee, and Dusundeea, left our homes on a Thuggee expedition, and at the seraic of Khundoulee, in the Agra district, met Bhuannee, and gave her some food, after which she went and brought her mother and three brothers, one a young man about fifteen years of age, and two others about seven or eight years of age, whom we prevailed on to return with us in a westerly direction, and encamped with them at a village near the banks of the Jumna. In the evening it was proposed to administer some poison to Bhuannee's mother and elder brother, which I did, and they were afterwards strangled. I strangled the mother of Bhuannee, and Munsa, the young man.

We threw their bodies into a well, and proceeded with Bhuannee and her two brothers to Luchmungurh, where I received 7 rupees 8 annas as my share of the plunder from Munsa and Doonda, and the former gave Bhuannee to Roopla his brother, and I persuaded him not to have connection with her for some time, but he took her home with him and violated her person that night.

The following morning she made her escape from his house, and related the particulars of the murder of her parents to a sepoy of the Ulwar chief; on hearing which I, Munsa, and Doonda, effected our escape.

Q. Where did you get the child that was found in your house when it was searched?

A. I bought her.

The following are the names of Thugs concerned:

Munsa, age 60.

Doonda, age 30.

Luchmee, wife of Doonda.

Runjeeta, nephew of Luchmee.

Dasundeca.

Q. Were Dyaram, your father, and Roopla, prisoners under trial, concerned in this murder?

A. No, but Snrroopee, wife of Bulla Brinjarra, and Roopee, wife of Ullee Brinjarra, were present.

Q. Was your wife concerned with you in this murder, and how were Bhuwannee and her two brothers received.

A. They were received from the house of Roopla Brinjarra, and my wife has never been present with me at any murder.

Remarks.

This case is fully proved by the proceedings held by the Ulwar chief; I therefore shall make arrangements for the arrest of the whole gang, and send for Bhuwannee and her two brothers to recognize the defendants.

(True Translation.)

(Signed) C. E. MILLS.

The Confession of Saligram, alias Byroom, caste originally Brinjarra, taken in my presence on the 7th September, 1838.

Q. From whom did you learn the system of Thuggee?

A. I learned it from Kheema Jemadar, in Sumbut 1890, since which I have gained a livelihood by murdering travellers, and selling their children.

About five or six years ago, in the Sumbut of Nubbeed, I left my home in consequence of the distressed state of the country, and went to Karr in the Muntra district, where Kheema Jemadar was residing, who made me one of his disciples, and I accordingly adopted the disguise of a Byragee, and some time afterwards I went on an expedition with the gangs of Gurreeb Dass and Salig Dass to Muntra, where they inveigled two tra-

vellers, one male and one female, with their two children, whom they brought to our encampment.

The following day we took them with us to Sherghur, on the banks of the Jumna, and strangled the two grown up travellers. We threw their bodies into the river, and the following morning continued our journey with their children, who were disposed of by Khurga and Bhimma, Brinjarra, and I received 8 annas as my share of the proceeds. On my return home, Kheama Jemadar proposed to instruct me in the art of using the Khalleepra, or handkerchief, which I became expert at, and have since always had the duties of Lughar Dass, or strangler, assigned to me.

SECOND CONFESSION.

About five or six months ago, I left my home at Golundgurh, with a gang of ten or twelve men, on a Thuggee expedition, and went to Goburdhun, where Kheama Dass, Gunga, wife of Davee Dass, and Davee Dass, prisoners in jail, won the confidence of a female traveller and her child, whom they brought to our sirkee or tents.

The next day we prevailed on them to accompany us, and reached Seekree in three days, and that evening the woman was strangled by Kaner Dass, while I assisted him by holding her feet.

We burnt the body that night, and her child was purchased by Gurreeb Dass from Davee Dass for 10 rupees, who afterwards sold her to Saijoo Brinjarra, of Raepore.

Remarks.

This case may be proved, as Kheama Jemadar says, he can point out the child, whom his nephew sold to Saijoo Brinjarra.

The depositions of Davee Dass, his wife, and Kaner Dass, must be taken in this case.

THIRD CONFESSION.

About a year ago, I left my house, with the gang of Balluck

Dass on a Thuggee expedition. We crossed the Jumna at Husseengunge, and encamped on the banks near Bindrabund, and Gurreeb Dass went to the city of Muttra, and inveigled two travellers, one male and one female, with their three children, on pretence of giving them employment, and brought them with him to our sirkee or tents.

The following morning we recrossed the Jumna, and encamped on the banks, and that night the two travellers were strangled by Gurreeb Dass and Phoosa.

Their bodies were thrown into the river, and we took their children with us to a village in the Muttra district, and they were afterwards taken away by Munsa Brinjarra, at the valuation of 80 rupees, who has never paid the money to this day. We got a bullock from these travellers, which was given to the Sumdee of Khcama Jemadar, whose son was betrothed to his daughter.

Continuation of the Confession of Saligram, alias Byroom.

After my return from this expedition, I remained some time at home, and then proceeded with a gang of fifteen or twenty men and women towards Muttra. At the city of Buledean, we put up at a Bunneca's shop, and my wife and Gunga Dass, went to look out for travellers, who returned shortly afterwards with a poor woman and her child, whom we persuaded to accompany us towards Deeg, which we reached in three or four days, and I strangled the woman in our sirkee or tents, on the evening of our arrival. We burnt the body of the woman, and sold her child to Bhoopa Brinjarra, for 12 rupees, afterwards we all returned home.

(True Translation.)

(Signed) C. E. MILLS.

(True Copies.)

W. H. SLEEMAN,

Genl. Supt.

LIST of Thugs still at large of the Naek and Brinjarra Caste, who follow the Trade of Murdering indigent parents for the sake of their children.

No. in the Genl. Register of Thugs at large.	Names of Thugs.	Age.	Caste.	Birth.	District.
1	Arjuna,		Kooree,	Brother of Balmokund,	Delhie.
2	Bhanna,	25	Naek,	Son of Sewa,	Ditto.
3	Byroom Jemadar,	40	Ditto,	Brother of Khema approver,	Jhujur.
4	Byroom,	25	Ditto,	Ditto of Hattee,	Delhie.
5	Bhyro,	50	Bhat,		Ditto.
6	Bhimma 1st,	30	Brinjarra,	Son of Heera Jemadar,	Bhurtpore.
7	Bhimma 2nd,	40	Ditto,		Ditto.
8	Ballack Dass, Jemadar,	40	Byragee,	Son of Chunda,	Jeipore.
9	Buldeuwa,	18	Ditto,	Brother of Jowahir Dass, son of Sewa Dass,	Delhie.
10	Baince Dass,	50	Ditto,	Brother-in-law of Kaner Dass,	Jeipore.
11	Bhoora, Jemadar,	30	Ditto,	Son of Nowla, brother of Ulkha, in jail,	Ulwar.
12	Buldeawo,	30	Naek,	Disciple of Aundadoond,	Ditto.
13	Buldeawa,	30	Dhanuk,		Muttra.
14	Babaukund, Jemadar of 15 or 20 men,	40	Kooree, in disguise of a Byragee,	Son of Toolsee,	Jeipore.

	No. in the G. R.	Names of Thugs.	Age.	Caste.	Birth.	District.
15	4635	Birjee Moosst.	40	Byragee,	Wife of Jodha Dass,	Ulwar.
16	4636	Beejn,		Ditto,	Son of Dynul and cousin of Da- vee Dass,	Delhie.
17	4637	Beejaram,	30	Nack,	Uncle of Davee Dass and son of Nowla,	Coel.
18	4638	Balluck Dass 2nd, a deaf man,			Uncle of Kaner Dass,	Jeipore.
19	4639	Bheema, Jemadar,		Brinjara,	Father of Chaitani,	Bhurtpore.
20	4640	Buncea,	35	Ditto,	Brother of Muner and Dooda,	Ditto.
21	4641	Beerbull, Jemadar,	30		Son of Tanno, a lame man,	Bhurtpore.
22	4642	Birja,	40	Buncea,		Jeipore.
23	4643	Buldeawa 1st,	11		Adopted son of Jecuna Jemadar,	Ulwar.
24	4644	Buldeawa 2nd,	30	Nack,	Brother-in-law of Jecuna,	Jeipore.
25	4645	Brother of Mee- nath, called Baerri walla, being deaf,	25	Kailbailla,	Son of Boteenath,	Ditto.
26	4646	Bhoopla,	50	Brinjara,	Nephew of Sajon,	Bhurtpore.
27	4647	Byroom,	30	Nack,	Brother of Hatteram,	Delhie.
28	4203	Chutter Dass,	25	Nack,	Brother of Jewan Dass Jemadar,	Jaipur.
29	4212	Chytun Dass, Jema- dar,	25	Ditto, formerly Aheer,	Brother of Sumnata,	Ditto.
30	4648	Chema,		Brinjara,	Brother of Nuthua,	
31	4649	Chutter Dass,	40	Byragee,	Son-in-law of Aundadoond Je- madar,	Ulwar.

<i>No. in the G. R.</i>	<i>Names of Thugs.</i>	<i>Age.</i>	<i>Caste.</i>	<i>Birth.</i>	<i>District.</i>
32	Chealeea,	30	Brinjarra,	Son of Myaram,	Delhie.
33	Chaitna, Jemadar,	35	Ditto,	Son of Bheema,	Bhurtpore.
34	Chunda,	30	Naek,		Jeipore.
35	Callee,	40			
36	Chuttra,		Naek,	The wife of Jeevun Dass,	Jeipore.
37	Chajjoo,		Bunneea,	Uncle of Toolsee Dass,	Ditto.
38	Chutter Dass, in disguise of a Byragee,		Koree,	Uncle of Kishen Dass,	Ditto.
39	Chutter Dass,	30	Naek,	Son of Bagha,	Ditto.
40	Dhane,			Wife of Khosala 2d,	Ditto.
41	Daveea,	30	Naek,	Brother of Chaitun, dead,	Ditto.
42	Deawa,		Brinjarra,		Coel.
43	Dealee,	30		The wife of Mohuna,	Ulwar.
44	Dhurnulla,	29	Bhat,	Nephew of Rambuksh,	Jeipore.
45	Dooda,	40	Brinjarra,	Brother of Munsu,	Ditto.
46	Dowla,	50	Naek,		Bhurtpore.
47	Deawa,	22	Brinjarra,	Son of Bulla,	Kotah.
48	Deepa,	35	Brinjarra,	Brother-in-law of Dyaram and nephew of Kaner Dass,	Bhurtpore.
49	Dooda,			Son of Roora and uncle of Utput Dass approver,	Ditto.
50	Dyaram,			Son of Deva and brother of Roopla approver,	Kurnaul.
51	Futteea,	25	Naek,		

No. in the G. R.	Names of Thugs.	Age.	Crime.	Birth.	District.
52	Fatta,	30	Brinjarra,	Brother of Bhopla and nephew of Sajon,	Bharatpore.
53	Futtee,	25	Nack.	The wife of Ulha, in jail,	Uwar.
54	Gungalee,		Ditto.	Wife of Lalla, son-in-law of By- room Jemadar,	Jaipur.
55	Gunga Dass,	60	Ditto.	Son of Bhugwan Dass, brother of Kaur Dass, approver,	Muttra.
56	Gagurdee,	25	Dhamuck,	Brother of Soeta Ram,	Ditto.
57	Golab Sing, Jemadar,	50	Rajpoot,	Son of Amulabond Jemadar,	Marewar.
58	Ghota Dass,	40	Byazee,	Ditto.	Jeypore.
59	Giovinda,	16	Ditto.	Brother of Kissa Dass,	Mito.
60	Girdharce,	25	Koree,	Daughter of Gopulla and near of Amulabond Jemadar and	Bharatpore.
61	Gungalee,		Byazee.	Wife of Hurve Dass,	Uwar.
62	Gungalee,	20	Nack.	The wife of Gunga Dass,	Bharatpore.
63	Goorbux,	20	Brinjarra,	Co. of Soeta Dass,	Muttra.
64	Gunaisha,		Ditto.	Son of Mura Jemadar,	Jeypore.
65	Gungaran,	40	Jat,	Wife of Lachman,	
66	Gungalee, daughter of Lachman Dass,				
67	Greance,			The wife of wife of Muesath, in jail,	Ditto.
68	Ghassee,	20	Nack,	Son of Totter,	Bharatpore.

	<i>No. in the G. R.</i>	<i>Names of Thugs.</i>	<i>Age.</i>	<i>Caste.</i>	<i>Birth.</i>	<i>District.</i>
83	4692	Joda Dass,	40	Byragee,	Son of Lall Dass,	Jeipore.
84	4693	Juggaram,	30	Nack,	Disciple of Aundadoond,	Ulwar.
85	4694	Jhullukram,	30	Byragee,	Nephew of Khosallee,	Ditto.
86	4695	Jodha,		Brinjara,		No fixed residence.
87	4696	Jankee Dass,	25	Nack,	Son of Bagla,	Bageer.
88	4697	Jeewa Dass,	50	Ditto,	Ditto,	Ditto.
89	4188	Kemlee,	40	Nack,	Wife of Punna,	Jhujjur.
90	4195	Khoshala 1st, alias Ghureeb Dass,	40	Ditto,	Son of Chaitun, nephew of Khema Jemadar,	Ulwar.
91	4207	Jemadar, Khosala 2nd,	25	Ditto,	Son of Benna and brother of Peamla, who effected his escape,	Jeipore.
92	4211	Kirpa Jemadar,	40	Ditto,	Son of Hookma,	Ditto.
93	4698	Kishen Dass,	24	Ditto,	Son of Peama,	Ditto.
94	4699	Khoooba, alias Choor- ta,		Brinjara,		Ditto.
95	4700	Khosla, alias Keasa,		Ditto,	Son of Ram Thurrun,	Ulwar.
96	4701	Keasore,	40	Byragee,	Wife of Ghota Dass,	Jeipore.
97	4702	Khoosecal Dass,	50	Nack,	Wife of Birja,	Ditto.
98	4703	Keascerce Moosst.,			Brother-in-law of Gungaram,	Ditto.
99	4704	Kooshla,				

<i>No. in the G. R.</i>	<i>Names of Thugs.</i>	<i>Age.</i>	<i>Caste.</i>	<i>Birth.</i>	<i>District.</i>
100	4705	Kishen Dass, a Jemadar of 10 or 12 men,	50	Koree,	Son of Hurree Dass, Bhurlpore.
101	4706	Lutchmee Moosst.,	30		
102	4707	Luchmuna,	18	Naek,	The wife of Bane Dass, Son of Khooschal Dass, Mother of Gecan Dass,
103	4708	Lulle, wife of Annadood, Jemadar,	40		
104	4709	Luchooore,	26		Wife of Kaner, dead,
105	4710	Lukkurnath,	20	Jogee,	Brother of Meenath,
106	4201	Lalla,	25	Naek,	Son-in-law of Byroom Jemadar,
107	4711	Lutchmun Dass,	26	Byragee,	Son-in-law of Ghota Dass,
108	4712	Luchmonee, the adopted wife of Meenath,	20		
109	4713	Luchee,			
110	4714	Scamla, disciple of Toolsee Dass,	20		The adopted wife of Lukkurnath, Ulwar. Jeipore.
111	4715	Lukkur Dass,	18		
112	4716	Luchnee,	20	Brinjara,	Disciple of Toolsee Dass, The adopted wife of Deepa,
113	4184	Mukund,	50	Naek,	
114	4206	Mohna, alias Mohunghir,	25	Ditto,	Son-in-law of Kheama, Mother of Peamla, Jeipore.
115	4717	Moosst. Sewlee,	60	Ditto,	Beekawaar. Jeipore.

	No. in the G. R.	Names of Things.	Age.	Caste.	Birth.	District.
116	4718	Moost. Chundo,	28	Naek,	Wife of Pudma,	Jeipore.
117	4719	Moost. Lutchee,	30	Ditto,	Wife of Gunga, brother of Goo- manah,	
118	4720	Moost. Rukmun, wife of Kirpa,		Brinjarra,		Muttra.
119	4721	Moost. Sonaree,	25	Ditto,	Wife of Nuthooa,	Rewaree.
120	4722	Mungla,	22	Ditto,	Son of Roopa, brother-in-law of Byroom Jemadar, Brinjarra,	Ulwar.
121	4723	Munsookh,	30	Ditto,	Son of Nynoo, nephew of Khoo- salah,	Ditto.
122	4724	Motee,	30	Bhat,	Brother of Peamla, escaped,	Delhie.
123	4725	Mother of Mungula,		Brinjarra,		Ulwar.
124	4726	Mundroopa,	18	Naek,	Son of Jeewa,	
125	4727	Mohun Gir,	25	Byragee,		Ulwar.
126	4728	Mohun Dass, Jema- dar, Ist,	30	Ditto,	Son of Gcean,	
127	4729	Mohun Dass, Jema- dar 2nd,		Naek,		Ulwar.
128	4730	Maun Dass,		Kooree,	Brother of Balmukund,	Jeipore.
129	4731	Moost. Hunee,		Byragee,	Wife of Bhugwan Dass,	Ulwar.
130	4732	Maida,	25		Son of Balluck Dass,	Jeipore.
131	4733	Mungala,	20	Byragee,	Brother of Davee Dass, son of Mohun Dass,	Bhutpore.
132	4734	Myaram, Jemadar,	50	Brinjarra,		Delhie.

No. in the G. R.	Names of Thugs.	Age.	Caste.	Birth.	District.
133	4735 Munsa, Jemadar,	35	Brinjarra,		Delhic.
134	4736 Munsa, Jemadar,	50	Ditto,		Ulwar.
135	4737 Motee, Jemadar,	30	Ditto,	Son of Lungra Tarra, dead,	Ditto.
136	4738 Meenath, Jemadar,	32	Jogee,	Son of Booteenath,	No fixed residence.
137	4739 Mana Dass, alias Manoo,	20	Naek,	Son of Sewa Dass, brother of Mohun Gir approver,	Coel.
138	4740 Mooslee Dass,	20	Ditto,	Son of Dowla,	Bhurtpore.
139	4741 Mungula,	25	Ditto,	Son of Deaba, brother of Geedha,	Khaitee.
140	4742 Moost. Rooplee,	40	Ditto,	Niece of Jeewan, wife of Byroom Kotwal,	Muttra.
141	4743 Moost. Rookma,		Ditto,	Wife of Jowahar Dass, sister of Kaner Dass,	Ditto.
142	4744 Moost. Penlee,	50	Ditto,	The wife of Sewa Dass,	Ulwar.
143	4745 Moost. Khoosealee,		Ditto,	Wife of Maida,	Ditto.
144	4746 Moost. Gungalee,	40	Ditto,	Wife of Jhullukram,	Ditto.
145	4747 Motee,		Ditto,		Bhurtpore.
146	4190 Nowla,	30	Ditto,	Son of Khacmlee,	Jhujjur.
147	4748 Nunda, Sepoy of Pudma Jemadar,	30	Ditto,	Son of Sooja,	Bhurtpore.
148	4749 Nuthooa,		Brinjarra,		Ditto.
149	4750 Nimnohee, Jemadar,	30	Bhat,	Ditto of Ramkurnun, Son of Bhopa, a brother-in-law of Kaner Dass approver,	Jeipore.
150	4803 Nunda,	25	Goojur,	Brother of Byroom,	Ditto.

	No. of the G. R.	Name of Wife.	Age.	Caste.	Rank.	Notes.
151	4763	Nundum.	40	Prinjara.	Son of Kooru, Jemadar.	Ribonuck.
152	4751	Nundia.	30	Kooru.	Brother of Pichayund, son of Gooloo Dey.	Jeypore.
153	4751	Noxlew.			Wife of Kooru Sing.	Pinac.
154	4804	Nunda.	25	Prinjara.	Cousin of Subjager.	Bhurgore.
155	4755	Nynook.			Uncle-in-law of Goolool Dey.	Ditto.
156	4756	Nänge, daughter of Salla.	25		Wife of Goolool Dey.	Pisore.
157	4752	Nunda, alias Nuzam.		Nuck.	Son of Mulla.	Ditto.
158	4757	Ooda.	25	Dina.	Son of Poooy, and brother of Poot Dey's wife's son.	North of Jeypore.
159	4183	Pearna.	25	Ditto.	Brother-in-law of Kooru's wife.	Ditto.
160	4192	Pinnia.	40	Alcor.	Her son of Kooru's, brother of Choon Dey's.	Ditto.
161	4206	Pudma, Jemadar, alias Horat.	30	Nuck.	Son-in-law of M'Nurul, son of Dey's wife.	Jeypore.
162	4208	Pearla, alias Perna.	16	Ditto.	Son of Kooru.	Ditto.
163	4218	Pemlee, the wife of Seowat.			Sister of Perna, wife of Seowat Dey, in fact.	Ditto.
164	4758	Poplee, another wife of Pudma.	23	Ditto.	Daughter of Annulshood.	Ditto.
165	4759	Paroo.	25	Dito.	Son of Paroo.	Ditto.
166	4760	Phoosa.	30	Dito.	Brother of Melum Gint.	Ditto.
167	4761	Pream.	30	Prinjara.	Brother of Kyoa.	Ditto.

	<i>No. in the G. R.</i>	<i>Names of Things.</i>	<i>Age.</i>	<i>Caste.</i>	<i>Birth.</i>	<i>District.</i>
168	4762	Peam Dass,			Sepoy of Toolsee Dass, Lungra walla,	Jeipore.
169	4216	Rookma,				Ditto.
170	4763	Runjecta,	30	Naek,	Sepoy of Pudma Jemadar.	Ditto.
171	4764	Rajoo,	30	Brinjarra,	Son of Anoota,	Goorgaon.
172	4765	Rooplee, wife of By- room, Jemadar,	35	Bhat,		Delhie.
173	4766	Rankishen,	35	Naek,		Ditto.
174	4770	Roopa,	80		Cousin of Jeewun Jemadar,	Ditto.
175	4773	Ramla,	30	Brinjarra,	Brother of Hookma, son of Doo- daoo,	Bhurtpore.
176	4774	Roop Dass,	40		Disciple of Aundadoond Jema- dar,	Ulwar.
177	4767	Roopa,	30	Brinjarra,		Delhie.
178	4768	Roopa,	50	Ditto,	Brother of Gunnessa,	Rhotuck.
179	4775	Rutteea, Jemadar,	35	Chumar,		Bhurtpore.
180	4771	Roopa,		Kular,		Ulwar.
181	4776	Roora,			Brother of Ghassee,	Bhurtpore.
182	4777	Ramghir,	35	Gosaen,	Son of Chuneelnath,	Ditto.
183	4769	Roopa,	30		Brother of Mohunghir approver, son of Seva Dass,	Ditto.
184	4772	Roopa Rankishen,	18		Brother of Utputt Dass,	Ditto.
185	4778	Ramoo,	60	Bhar,	Father of Punna Jemadar,	Jeipore.

No. in the G. R.	Name of Town.	Age.	Rank.	Notes.	Birth.
186	Salga, alias Salig Dass Jemadar.	30	Nak.	Son of Chokim, nephew of Khor ray Jemadar.	Majur.
187	Sooleea.	25	Ditto.	Brother of Latchum Doss, alias Panna.	Majur.
188	Suroopa, friend of Boopla.	40	Ditto.		Ditto.
189	Shanla.	25	Ditto.	Brother-in-law of Dhoora.	Ditto.
190	Souraa.	20	Ditto.	Brother of Gooapla, at Fort.	Majur.
191	Shera.	25	Nak.		Ditto.
192	Sumnera.	30	Absent.	Brother of Chokim.	Ditto.
193	Sudda.	30		Brother of Boopla.	Ditto.
194	Soetaram.	30	Dhanuk.	Ditto of Boopla.	Majur.
195	Souda.		Brijpur.	Brother of Gooapla.	Majur.
196	Sireekishen, son of Pram Dass.	30		Brother of Gooapla.	Majur.
197	Seem Dass.		Nak.	Di-videe of Gooapla, at Fort.	Ditto.
198	Saipo.	70	Brijpur.		Majur.
199	Sewlaib.	20	Ditto.	Son of Sogoo.	Ditto.
200	Sannamath.	25	Absent.		
201	Seewa Dass, Jemadar.	30	Brijpur.	Son of Mulla Khan.	Majur.
202	Tooddea.	30	Nak.		Ditto.
203	Teyja.	25	Ditto.	Son of Pram.	Ditto.

<i>No. in the G. R.</i>	<i>Names of Thugs.</i>	<i>Age.</i>	<i>Caste.</i>	<i>Birth</i>	<i>Notes.</i>
223	4400				
224	4186		Brinjarra,		
225	4352	25	Nack,	Son of Deba,	Karnaul.
226	4340	50	Mus-sulman,	Blugwanoo,	Jeypore.
227	4397	60	Nack,	Brother of Mokna,	Hangul.
228	4358		Brinjarra,		Dellie.
229	4360		Nack,		
230	4382	42	Brinjarra,		
231	4224	40	Nack,		Jeypore.
232	4343				Dellie.
233	4362	24	Nack,	Son of Pennoo, Nack,	Meerut.
234	4374	52	Ditto,	Blugwanoo,	Ditto.
235	4348	30	Ditto,	Sister of Goolwanoo,	Jeypore.
236	4364				Meerut.
237	4377	30	Brinjarra,	Son of Madhoo, Goolwanoo,	
238	4385	22	Nack,	Brother of Kachhikhi,	Jeypore.
239	4386	39	Brinjarra,		
240	4387	30	Ditto,		Ditto.
241	4390	60	Ditto,		Ditto.
242	4395	18	Nack,		Ditto.
243	4342	30	Ditto,	Son of Madhoo,	Meerut.

No. in the G. R.	Names of Thugs.	Age.	Caste.	Birth.	District.
244	Nunhooa,		Brinjarra,		
245	Nirmohce, Jemadar,	30	Naek,		Jeipore.
246	Nuddeeah,	25	Ditto,		Bagur.
247	Poroo,	25	Ditto,	Poroo,	Rajpootana.
248	Runjeeta,	30	Ditto,		Rhotuck.
249	Rajoo,	30	Brinjarra,		Jhujjur.
250	Moost. Rookmun,		Naek,		Muttra.
251	Ramoo,	60	Ditto,	Wife of Kirpa,	Seekurwalla.
252	Ramkishen,	25	Ditto,		Bagur.
253	Roopa,	80	Ditto,		Jeipore.
254	Rajoo 2d,		Brinjarra,		
255	Moost. Scolee,	60	Naek,		
256	Surroopa,	40	Ditto,	Mother of Pemla,	
257	Moost. Sattarce,		Brinjarreen,	Relation of Roopa,	Allygurh.
258	Sookhullea,	25	Naek,	Wife of Kesho Thug,	
259	Samla,	28	Ditto,	Brother of Lachmuna,	
260	Sheroo,	20	Ditto,	Saleh of Dherah,	
261	Shoomla,		Ditto,		
262	Salgah,		Brinjarra,	Son of Pumoo,	Jeipore.
263	Sherah,	25	Brinjarra,		
264	Toda,	30	Naek,		
265	Tejja,	25	Ditto,		Jeipore.
266	Toolsee,	18	Brinjarra,		
267	Wife of Chitta,		Naek,		Ditto.
					Ulwar.
					Jhujjur.

No. in the G. R.	Names of Thugs.	Age.	Caste.	Birth.	District.
268	4218	Wife of Sewa,			
269	4219	Do. of Jowahir,	Naek,		Jhujjur.
270	4220	Do. of Khooseela,	Ditto,		Ditto.
271	4347	Do. of Pudma, No. 4206,	Ditto,		Ditto.
272	4383	Do. of Nirmohee Je- madar, No. 4380,			
273	4389	Do. of Byroom Je- madar, No. 4384,	35 Bhat,		Kunjias.

W. H. SLEEMAN.

P. S. A gang of forty-four of the above prisoners has been arrested by Lieut. MILLS, since this list was preferred; and with them seven more children of murdered parents have been recovered.

W. H. SLEEMAN.